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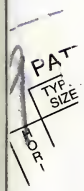
PLEASE NOTE: This volume of the MINUTES of the PRIMITIVE BAPTIST CORRESPONDENCE OF EASTERN NORTH CAROLINA lacks the following years: 1940 and 1945.



1939
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MINUTES

— OF —

The Primitive Baptist Correspondence

— OF —

Eastern North Carolina

"May His Word Be A Lamp Unto Our Feet and A Light Unto Our Pathway"

PROCEEDINGS

The first annual meeting of the Primitive Baptist Correspondence of Eastern North Carolina was held with the church at Wilson, North Carolina, on Saturday and Sunday, October 14th and 15th, 1939, and, after praise and prayer by Elder R. H. Pittman, and preaching by Elders C. W. Miller and Joel E. Marshall, an intermission of one hour was given.

SATURDAY AFTERNOON SESSION

1st. The Meeting was called to order by Elder S. B. Denny, the moderator, and after praise and prayer by Elder R. P. Vass, the house was announced in order for business.

2nd. The report from the churches composing this correspondence was called for, and the following messengers responded to the roll call of the clerk.

Wilson Church: J. H. Williamson, Earnest Thomas and J. F. Batts.

Great Swanp Church: Claud West, Annie E. Cobb, and Lizzie Brooks.

Smithwick's Creek Church: P. E. Getisnger, L. H. Beberson, and Sylvester Peele.

Fremont Church: G. B. Pearce, I. G. Davis, and Milton Hooks.

Juniper Church: R. E. Johnson, B. J. Wood, and David B. Dodd.

3rd. Elder S. B. Denny was re-elected moderator and Elder O. S. Young, clerk, for the ensuing year.

4th. A Finance Committee was appointed, composed of brethern G. B. Pearce, Sylvester Peele, David B. Dodd, J. H. Williamson, and sister Lee West.

5th. Called for petionary letters. None presented.

6th. Visiting brethern invited to seat with us, and the following visitors were seated:

NEW RIVER ASSOCIATION: Elder Joel E. Marshall, Elder R. P. Vass, and sisters W. L. Martin and Clyde Hylton.

MOUNTAIN ASSOCIATION: Bro. Herman Edwards, Sisters Inez and R. L. Edwards.

UPPER MAYO ASSOCIATION: Elder W. R. Worrell.

KETOCTON ASSOCIATION: Elder C. W. Miller.

EBENEZER ASSOCIATION: Elder R. H. Pittman, Dr. D. L. Kauffman, and Sister Kennie Hughes.

MARIETTA ASSOCIATION: Elder and Sister Roy N. Mitchell.

EBENEZER CHURCH: Elder E. C. Oakes.

7th. The pastor of the church at Wilson, together with her deacons, were appointed a committee on arrangement of preaching during the session.

8th. The following amendment to the constitution of this Correspondence was unanimously adopted:

That section 12 of the constitution shall be changed to read as follows: Our correspondence shall endeavor to furnish the churches with minutes of the annual conference meetings, which, the Lord willing, will be held during the month of October each year, the day of the month and the number of days of each annual session to be left in the discretion of the respective church with whom each annual meeting shall from time to time be held.

9th. The next annual meeting of this correspondence is appointed to be held with the church at Smithwick's Creek, in Martin County, North Carolina, near Williamston, on the fourth Saturday and Sunday in October, 1940.

10th. The Clerk was instructed and authorized to have printed 1000 minutes of this meeting, giving names of churches composing this correspondence, pastors, and dates of regular meetings; also articles of faith, rules of decorum, and constitution, and that copies of these minutes be furnished to the respective churches of this Correspondence and Unions, Churches and Associations with whom we visit.

11th. A voluntary contribution was taken for the benefit of the correspondence.

12th. Order of preaching Saturday afternoon.

Elder W. R. Worrell, 1st. Corinthians, 15-12. "Now if Christ be preached that He rose from the dead, etc."

Elder R. P. Vass, Psalms 80th-8th.

NIGHT SESSION

Elder E. C. Oakes, Eph. 3-8.

Elder R. H. Pittman, 2nd Peter 1-5.

SUNDAY

Praise and Prayer, Elder R. P. Vass.

Elder Roy N. Mitchell, Phillip. 1-6.

Elder R. H. Pittman, Romans, 8th chapter, 27-31 verses.

Elder Joel E. Marshall, Zechariah 8th chap. 4-5 verses.

Elder S. B. Denny, moderator, closing remarks, hymn, "Come We That Love The Lord". Prayer, Elder W. R. Worrell.

FINANCIAL REPORT

The Finance Committee reports as follows:

Receipts

Balance on hand	$23.84
Received between sessions	10.00
Received this session	112.07
Total	$145.91

Disbursements

Gave Visiting Ministers	$57.50
Gave our Moderator	10.00
Expense for printing minutes of Organization	40.00
Postage mailing first minutes	2.61
Postage this year	2.00
For minutes this session	19.00
	$131.11
Balance on hand	$14.80

ORDAINED MINISTERS OF THE CORRESPONDENCE

Elder Y. W. Wood, Four Oaks, N. C.

Elder J. B. Lee, Four Oaks, N. C.

Elder O. S. Young, Angier, N. C.

Elder P. E. Getsinger, Route 1, Jamesville, N. C.

Elder S. B. Denny, Wilson, N. C.

Elder R. E. Johnson, Four Oaks, N. C.

DATES OF MEETINGS

Freemont Church, Freemont, N. C. Yearly meeting third Sunday in September.

Great Swamp Church, Greenville, N. C. Yearly meeting fourth Sunday in September.

Juniper Church, Four Oaks, N. C. Yearly meeting first Sunday in September.

Smithwick's Creek Church, Williamston, N. C. Yearly meeting fourth Sunday in August.

Wilson Church, Wilson, N. C. Yearly meeting second Sunday in August.

The following places are arms:

New Hannah's Creek, Benson, N. C. Services third Sunday evening each month.

Green Ford Church, Angier, N .C. Service third Saturday and Sunday each month.

New Hickory Grove, R-2, Benson, N. C. Services second Sunday each month.

Rose Bay, Swanquarter, N. C. Services second Saturday and Sunday each month.

We the members of the churches of the Correspondence of Eastern North Carolina wish to extend our sincere thanks to a kind and wise Providence for the blessings shown us and for the many kindness shown us by friends and loved ones.

ELDER S. B. DENNY, Moderator

ELDER O. S. YOUNG, Clerk

THE PRIMITIVE BAPTIST CORRESPONDENCE OF EASTERN NORTH CAROLINA CONSTITUTION

Preamble. Having passed through a long series of sorrowful experience, and desiring the peace and harmony of the Church of God in general, we, the subscribing Primitive Baptist Churches of Eastern North Carolina, who have been regularly baptisted on a profession of our faith in Jesus Christ, and who have become convinced of the necessity of a frequent combination of Churches; in order to perpetuate an agreeable Correspondence and communion among us, to preserve and maintain a friendly correspondence with each other, and to discharge the duty of watching over each other as Christ has commanded; do hereby propose to observe and keep the order and rules of our Correspondence according to the following plan and form of government:

Section 1. Our Correspondence, when it has convened, shall be governed by regular and proper Rules of Decorum, and every member Church shall subscribe without exception to the Constitution and to the Primitive Baptist Articles of Faith. 1st Cor. 14-40; Rom. 1-16-17.

Section 2. Our Correspondence shall have a Moderator and a Clerk, who shall be chosen annually by the suffrage of the messengers present, and who shall continue in office until the next election. Hassell's History, page 701.

Section 3. Each and every Church in our Correspondence shall be entitled to representation, but no Church shall have a right to more than three messengers to the Correspondence until she shall exceed one hundred members, and then she shall have a right to an additional messenger for every fifty after the first hundred. Rom. 12-10.

Section 4. These messengers shall be entitled to seats in our Correspondence after producing letters certifying their qualified appointment. Nahum 2-1.

Section 5. The members of our Correspondence thus convened shall have no power to lord it over God's heritage, nor shall they have any clerical power over the Churches, nor shall they infringe upon any of the internal rights of any Church in the Correspondence; for these rules are intended solely for preserving order in the House of God and for governing the members of this Correspondence while assembled in the Conference. 1st. Peter 5-3:5.

Section 6. The Conference shall be composed of the members of our Correspondence, together with any members of sister Primitive Baptist Churches, Associations, and Unions that are present in fellowship and have liberty to seats with us. Hassell's History, page 696.

Section 7. A new Church desiring to be admitted to our Correspondence may do so by making application with letter and messengers; and, if she be found upon examination to have been constituted by an orthodox Presbytery and to merit the fellowship of orderly sister Churches, she shall be received into the Correspondence, which shall be made manifest by the Moderator extending to her messengers the right hand of fellowship. 1st John 1-3.

Section 8. Likewise, it shall be a privilege of our Correspondence to admit as assistants any orderly Primitive Baptist minister who may be present. 1st Tim. 6-1:2.

Section 9. The members of our Correspondence, after having been properly delegated and convened, shall compose and be denominated The Primitive Baptist Correspondence of Eastern North Carolina.

Section 10. The names of the several members of our Correspondence shall be enrolled by the Clerk and shall be called over distinctly as often as may be required, a significant mark being placed by the names of all those absent. Hassell's History, page 696-701.

Section 11. A faithful record of all the transactions of our Correspondence shall be kept by the Clerk, who shall be compensated for his services, and before the Meeting adjourns, this record shall be read distinctly and corrected, if need be, and shall be signed by the Moderator and the Clerk. Hassell's History, page 697.

Section 12. Our correspondence shall endeavor to furnish the churches with minutes of the annual conference meetings, which, the Lord willing, will be held durng the month of October each year, the days of the month and number of days of each annual session to be left in the discreation of the respective church with whom each annual meeting shall from time to time be held.

Section 13. It shall be the duty of each Church in our Correspondence to contribute once a year voluntarily such sums as she shall think proper for defraying the expenses of the Correspondence and these sums shall be brought by the hands of the respective messengers and deposited into the hands of the Clerk of the Correspondence who shall be held accountable for all moneys received by him and shall disburse the same according to the directions of Conference. Col. 4-1.

Section 14. A door shall be opened, when thought necesary, for the admission of new members into fellowship, subject to the approval of their

home Church, but none shall be admitted except by the unanimous consent, and who shall first relate verbally his experience, or give an account of the work of God on his soul; and, secondly, if the Church require it, shall state his faith and principles; and, thirdly, the Church shall make diligent inquiry respecting his moral conduct, and when full satisfaction has been obtained, the Moderator, Pastor, or Deacons shall manifest the same by giving him the right hand of fellowship, thereby receiving him in regular form. Hassell's History, page 696.

Section 15. Our Correspondence shall provide for the general fellowship of the Churches and shall preserve an inviolable chain of correspondence with all regular Primitive Baptist Unions and Associations, in order that a fuller communion may be preserved among the various Churches. Philemon 1-6; Heb. 13-16.

Section 16. When requested to do so in regular Conference, our Correspondence shall give any Church or Churches the best possible advice in matters of difficulty, provided that the question is not of a disciplinary character requiring local adjustment and has been debated already in the Church sending it. Hebrews 12-14:15.

Section 17. Our Correspondence shall inquire into the cause why any member Church has failed at any time to keep the communion with her sister Churches or to represent herself in the Correspondence, and shall make every endeavor to remove the difficulty and to reconcile them together again. Hebrews 13-17; Jam. 5-16; 2nd Cor. 5-18.

Section 18. Our Correspondence shall withdraw, only after full Gospel steps toward agreement have been taken, from any Church or Churches which have violated the rules of the Correspondence, deviated from the sound orthodox principles of religion, or become immoral in practice. Acts 19-9.

Section 19 The Constitution, Articles of Faith, and Rules of Decorum shall be amended whenever a majority of our Correspondence may deem it necessary. Hassell's History, page 697.

Section 20. Our Correspondence shall adjourn at any time to meet at future time or place which may be most convenient to the various Churches represented.

ARTICLES OF FAITH

Preamble. For as much as God hath been graciously pleased to make known unto us His revealed will, His word of truth, the great privilege of the blessed Gospel of our Lord and Saviour Jesus Christ, and hath made

us experience His love and favor in that He hath called us from our state of nature in which state we were enemies to God by wicked works, and hath revealed to us through Christ the hope of glory: Therefore, for the better carrying out of our mutual comfort, the advancement of the great privilege of true religion to the glory of God, and the praise of His glorious grace; we whose names are hereunto subscribed do make and publish the following profession of our faith:

Article 1. We believe in the Being of God as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy, and truth and that this God has revealed Himself in His Word under the characters of Father, Son, and Holy Ghost: Mathew 28-19; St. John 1-1.

Article 2. We believe that Almighty God has made known His mind and will to the children of men by his Divine Spirit, which we believe to be of divine authority, and containing all things necessary to be known for the salvation of men and women: the same is comprehended or contained in the books of the Old and New Testament. St. John 5-39; 2 Timothy 3-16:17.

Article 3. We believe that God, before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life; and that this election is particular, eternal, and unconditional on the creature's part. St. John 15-16; Rom. 9-11; 1st Peter 1-2; St. John 10- 27:28:29.

Article 4. We believe that when God made man at first he was pure, upright, created in the image of his Maker: but liable to fall; that he stood as a federal head or representative of all his natural offspring.

Article 5. We believe that it it utterly out of power of men as fallen creatures to keep the law of God perfectly, repent of their sins truly, or believe in Christ, except they be drawn in faith by the Holy Spirit. John 6-44; Epesians 2-8:9:10.

Article 6. We believe that in God's own appointed time and way, by the effectual working of His Holy Spirit and the imputed righteousness of Jesus Christ, the elect shall be called, converted, justified, pardoned, sanctified, and born again; and that it is impossible they can utterly refuse the call, but shall be made willing by divine grace to receive the overtures of mercy and shall persevere in holiness and never fall finally away. Rom. 6-14:23-21 Rom. 5-11.

Article 7. We believe in the resurrection of the dead, both of the just and the unjust, and a general judgement. 1st Cor. 15 chapter.

Article 8. We believe that the punishment of the wicked is everlasting, and that the joys of the righteous are eternal. Matt. 26-46.

Article 9. We believe it to be a duty incumbent on all God's people to walk religiously in good works, not in the old covenant way of seeking life

and the favor of the Lord by it, but only as a duty from a principle of love James 2-18.

Article 10. We believe that Baptism and the Lord's Supper are Gospel ordinances belonging to the converted or true believers; that persons who were sprinkled or dipped while in unbelief were not regularly baptised according to God's word: and that such ought to be baptized by immersion after they are savingly converted into the faith of Christ. 1st John 13; Mark 1-9.

Article 11. We believe that the washing of feet in connection with the Sacrament of the Lord's Supper is an example of Jesus Christ, but that it's observance is rather a matter of preference than a Gospl requirement on the part of the individual person or church. John 13-4:5.

Articl 12. We believe that no Minister has a right to the administration of the Holy Ordinances, only such as are regularly called and come under the imposition of hands by the Presbytery.

Article 13. We believe that we are required by the Gospel to praise God vocally with the singing of psalms and hymns. Heb. 13-15.

Article 14. We believe that the visible Church of Christ is a congregation of faithful servants who have found fellowship with each other and have agreed to observe a Christian discipline agreeable to the rules of the Gospel; and that it is a duty incumbent on every heaven-born soul to be baptisted on a public profession of his experience and to become a regular member of this visible Church. Acts 22-16.

Article 15. We believe that every Church is independent in matters of internal discipline; and that Associations, Councils and Conferences of several Ministers or Churches are not to impose on the respective Churches the keeping, holding, or maintaining of any principle or practice contrary to their individual judgment, but only to sit and act as an advisory council. 1st Cor. 11-3; Col 1-16:17

Article 16. Lastly, we believe that, for the mutual comfort, union, and satisfaction of the various Churches of the Primitive Baptist faith and order, we ought to meet in an association way, wherein each Church shall represent her case by her delegates and attend as often as is necessary to advise with the sister Churches in conference; and the decision of matters in such a Correspondence not be imposed, or in any wise binding on any Church without her consent. Acts 15-25; Heb. 10-24:25.

RULES OF DECORUM

Rule 1. Our Correspondence Meetings and Conferences shall be opened and closed with prayer by the Moderator or any person upon whom he may call.

Rule 2. No member desiring to speak shall do so without rising from his seat and addressing the one chosen to preside under the appellation of Brother Moderator; nor shall a member of our Correspondence address another by any term other than that of Brother.

Rule 3. No person shall rise and speak more than three times on one subject without obtaining leave of Conference.

Rule 4. He shall adhere strictly to the subject and in no wise reflect upon the preceding speaker by making remarks on his slips, failings or imperfections; but shall fairly state the case and matter as nearly as he can, so as to convey his light or ideas.

Rule 5. Only the Moderator shall prohibit a member from expressing himself; or shall interrupt him before he is done with speaking; but this shall be a disorder unless the member has broken the Rules of Decorum.

Rule 6. If he please, the Moderator shall be entitled to the same privilege of speech as other members, provided that the chair be filled, and he shall be the last person to speak on the matter under discussion before he puts it to a vote.

Rule 7. As it shames religion, wounds the cause of Christ, and grieves true Christians, no member of our Correspondence shall have the liberty to be whispering or laughing in time of public speech; and this disorder shall be magnified if he speak or act in wrath or anger, or in a threatening or degrading manner.

Rule 8. No person shall abruptly break off or absent himself or herself from conference without permission from the Moderator, and it shall be a disorder for any member to refuse to attend the conference.

Rule 9. Every question presented shall be read three times, and may be withdrawn at any time by him who made it; but, before it is received, the Moderator shall take a vote, and accordingly as there is a majority for or against debating it, it shall be answered or not, provided that no intricate question be imposed or asked and that those first be considered which effect the Correspondence of the Churches.

Rule 10. Unless withdrawn by the member who made it, every motion made and seconded shall be exposed to the vote of the Conference.

Rule 11. The woman has not a right by the laws of Christ to usurp authority over the man, and therefore shall not speak in the Church, except in cases of conscience, or in such particular circumstances that the nature of the thing may require it.

Rule 12. No complaint shall be brought into Conference against transgressing brethren respecting crimes of a private nature, until the aggrieved party has complied with the directions given by our Lord in Matthew XVIII, 15-17.

Rule 13. Any member being grieved at anything done in Conference, hold-his or her peace and not letting the same be known until Conference rises, and afterwards speaking of the matter, shall be considered in disorder, for it manifestly tends toward confusion.

Rule 14. If the minority shall be grieved at any time at the determination of the majority, they shall make the same known immediately to the Church; and, if satisfaction cannot be obtained, it may be necessary in such case to call upon the sister Churches for help: but the minority shall lgive up to the majority in all cases except in the receiving of members into fellowship or to office.

Rule 15. Any member willfully and knowingly breaking any of these rules shall be reproved immediately by the Moderator on behalf of the Conference.

Rule 16. If the Moderator neglect to reprove plainly and properly any member transgressing these rules, or behave in any unseemly or irreverent manner in time of Conference, he shall be considered in disorder and liable to correction at the hands of the Correspondence.

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MINUTES

— OF —

THIRD ANNUAL MEETING

— OF —

The Primitive Baptist Association

— OF —

Eastern North Carolina

—HELD WITH THE CHURCH AT—

Rose Bay, Hyde County, N. C.

October 11th and 12th, 1941

"May His Word Be A Lamp Unto Our Feet and A Light Unto Our Pathway"

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PROCEEDINGS

The third annual meeting of the Primitive Baptist Association of Eastern North Carolina was held with the church at Rose Bay, in Hyde County, North Carolina, October 11th and 12th, 1941, worship beginning at eleven o'clock on Saturday. Services were introduced by Elder C. W. Miller who preached from the fourth chapter of Phillipians, then

Adjournment one hour for lunch.

AFTERNOON

After preaching by Elder J. B. Lee, the brethren assembled in conference which was opened by praise and prayer by Elder E. C. Oaks.

1st, on motion, called for report from the churches of this Association and the following messengers responded to the roll call of the clerk:

FREMONT—Brethren G. B. Pierce and I. G. Davis, and Sister Iona Peacock.

GREAT SWAMP—Sister Lea West.

JUNIPER—Elder O. S. Young and J. B. Lee.

WILSON—Elder S. B. Denny, and Sisters G. W. Witley and Treacy High.

SMITHWICK'S CREEK—Brethren Lewis Robertson, D. T. Griffin and James A. Robertson.

ROSE BAY: Brother J. M. Jennette, and Sisters Melissie Carawan and Violet O'Neal.

2nd, on motion, called for petitionary letters, when the church at Green Ford petitioned for membership, and was received and seated as a member of this Association.

3rd. on motion, appointed a finance committee as follows: Brethren Lewis Robertson, David B. Dodd, J. M. Jennette and G. B. Pierce

4th. on motion, visiting brethren were invited to seats with us and the following were recognized and seated: Elders C. W. Miller, E. C. Oaks, R. P. Vass, and brethren Herman Edwards and D. L. Kauffman, and Sisters Rufus Edwards and Inez Elwards.

5th, on motion, a committee on the arrangement of preaching during the session was appointed as follows: Brethren J. M. Jennette, Dave Daniel and G. B. Pierce.

6th, on motion, Elder S. B. Denny was re-elected moderator and Elder O. S. Young, clerk for the ensuing year.

7th, on motion, agreed that the next annual meeting be held with the church at Fremont, in the town of Fremont, North Carolina, on the third Sunday in October, and Saturday before.

8th, on motion, agreed that fifth Sunday meetings during the ensuing year be held at the following times and places:

SMITHWICK'S CREEK, Fifth Saturday and Sunday in November.

WILSON, Fifth Saturday and Sunday in March.

JUNIPER, Fifth Saturday and Sunday in May.

9th, on motion, agreed that the name of this body be changed by striking out the word correspondence and inserting in lieu thereof the word association, and thereby changing the name to the PRIMITATIVE BAPTIST ASSOCIATION OF EASTERN NORTH CAROLINA.

10, on motion, agreed to meet for worship at the meeting house on Saturday night at 7:00 o'clock and Sunday morning at 10 o'clock.

11th, on motion, was instructed to transcribe the minutes of this meeting, together with the constitution, aricles of faith and rules of decorum, and have printed 500 copies for distribution.

12th on motion, adjournment.

SATURDAY NIGHT SERVICES

Praise and prayer by Brother Herman Edwards, and preaching by

1st. Elder R. P. Vass, (failed to get text)

2nd, Elder S. B. Denny, Galatians, 2-20.

SUNDAY MORNING

Song Services and prayer by Elder P. E. Getsinger, and

1st, Preaching by Elder E. C. Oakes, "What can I do to be saved"?

2nd, Preaching by Elder R. P. Vass, failed to get text)

3rd, Preaching by Elder C. W. Miller, 1st Thes. 7th chapter.

REPORT ON FINANCE

Receipts

Amount on hand from last year	$6.56
Received from the churches this year:	
Fremont	$3.75
Great Swamp	1.50
Juniper	10.00
Wilson	5.00
Smithwick's Creek	7.00
Rose Bay	3.00
Green Ford	3.00
From all the Churches	$33.25
Received from friend	$37.00

Disbursements

Gave home ministers	$15.00
Gave visiting ministers	32.50
Paid for minutes this year (500)	25.00

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder Y. W. Wood, Four Oaks, N. C. Route 3.
Elder J. B. Lee, Four Oaks, N. C., Route 3.
Elder O. S. Young, Angier, N. C.
Elder Robert E. Johnson, Four Oaks, N. C.
Elder S. B. Denny, Wilson, N. C.
Elder P. E. Getsinger, Jamesville, N. C.

DATES OF MEETINGS

Fremont Church, Fremont, N. C., Yearly meeting, third Sunday in September.

Great Swamp Church, Greenville, N. C., Yearly meeting fourth Sunday in September.

Juniper, near Four Oaks, N. C. Yearly meeting first Sunday in September.

Smithwick's Creek, near Williamston, Yearly meeting fourth Sunday in August.

Wilson Church, Wilson, N. C., Yearly meeting, second Sunday in August.

Rose Bay, near Swan Quarter, in Hyde Co., regular meeting times, second Saturday and Sunday in each month. Yearly meeting, May and September.

The following point is an arm: New Hickory Grove, meeting second Sunday in each month.

The messengers composing this Association together with the entire body desire to here record sincere thanks to the good people of Rose Bay and throughout Hyde County for their loyal support of this meeting, and that special mention be made to Messrs. Walter Brickhouse, Simeon Brickhouse together with thier associates for the special feature of providing fresh fish cooked on the grounds, seemingly to the delight of every one. and that we all desire to humbly express our gratitude to Almighty God for His kind and loving watch care and protection over all of us.

ELDER S. B. DENNY, Moderator, Wilson, N. C.
ELDER O. S. YOUNG, Clerk ,Angier, N. C.

THE PRIMITIVE BAPTIST ASSOCIATION OF EASTERN NORTH CAROLINA CONSTITUTION

Preamble. Having passed through a long series of sorrowful experience, and desiring the peace and harmony of the Church of God in general, we, the subscribing Primitive Baptist Churches of Eastern North Carolina, who have been regularly baptisted on a profession of our faith in Jesus Christ, and who have become convinced of the necessity of a frequent combination of Churches; in order to perpetuate an agreeable Correspondence and communion among us, to preserve and maintain a friendly correspondence with each other, and to discharge the duty of watching over each other as Christ has commanded; do hereby propose to observe and keep the order and rules of our Association according to the following plan and form of government:

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Section 10. The names of the several members of our Association shall be enrolled by the Clerk and shall be called over distinctly as often as may be required, a significant mark being placed by the names of all those absent. Hassell's History, page 696-701.

Section 11. A faithful record of all transactions of our Association shall be kept by the Clerk, who shall be compensated for his services, and before the Meeting adjourns, this record shall be read distinctly and corrected, if need be, and shall be signed by the Moderator and the Clerk. Hassell's History, page 697.

Section 12. Our Association shall endeavor to furnish the churches with minutes of the annual conference meetings, which, the Lord willing, will be held durng the month of October each year, the days of the month and number of days of each annual session to be left in the discreation of the respective church with whom each annual meeting shall from time to time be held.

Section 13. It shall be the duty of each Church in our Association to contribute once a year voluntarily such sums as she shall think proper for defraying the expenses of the Association and thsee sums shall be brought by the hands of the respective messengers and deposited into the hands of the Clerk of the Association who shall be held accountable for all moneys received by him and shall disburse the same according to the directions of Conference. Col. 4-1.

Section 14. A door shall be opened, when thought necesary, for the admission of new members into fellowship, subject to the approval of their home Church, but none shall be admitted except by the unanimous consent, and who shall first relate verbally his experience, or give an account of the work of God on his soul; and, secondly, if the Church require it, shall state his faith and principles; and, thirdly, the Church shall make diligent inquiry respecting his moral conduct, and when full satisfaction has been obtained, the Moderator, Pastor, or Deacons shall manifest the same by giving him the right hand of fellowship, thereby receiving him in regular form. Hassell's History, page 696.

Section 15. Our Association shall provide for the general fellowship of the Churches and shall preserve an inviolable chain of correspondence with all regular Primitive Baptist Unions and Associations, in order that a fuller communion may be preserved among the various Churches. Philemon 1-6; Heb. 13-16.

Section 16. When requested to do so in regular Conference, our Association shall give any Church or Churches the best possible advice in matters of difficulty, provided that the question is not of a disciplinary character requiring local adjustment and has been debated already in the Church sending it. Hebrews 12-14:15.

Section 17. Our Association shall inquire into the couse why any member Church has failed at any time to keep the communion with her sister Churches or to represent herself in the Association, and shall make every endeavor to remove the difficulty and to reconcile them together again. Hebrews 13-17; Jam. 5-16; 2nd Cor. 5-18.

Section 18. Our Association shall withdraw, only after full Gospel steps toward agreement have been taken, from any Church or Churches which have violated the rules of the Association, deviated from the sound orthodox principles of religion, or become immoral in practice. Acts 19-9.

Section 19 The Constitution, Articles of Faith, and Rules of Decorum shall be amended whenever a majority of our Association may deem it necessary. Hassell's History, page 697.

Section 20. Our Association shall adjourn at any time to meet at future time or place which may be most convenient to the various Churches represented.

ARTICLES OF FAITH

Preamble. For as much as God hath been graciously pleased to make known unto us His revealed will, His word of truth, the great privilege of

the blessed Gospel of our Lord and Saviour Jesus Christ, and hath made us experience His love and favor in that He hath called us from our state of nature in which state we were enemies to God by wicked works, and hath revealed to us through Christ the hope of glory: Therefore, for the better carrying out of our mutual comfort, the advancement of the great privilege of true religion to the glory of God, and the praise of His glorious grace; we whose names are hereunto subscribed do make and publish the following profession of our faith:

Article 1. We believe in the Being of God as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy, and truth and that this God has revealed Himself in His Word under the characters of Father, Son, and Holy Ghost: Mathew 28-19; St. John 1-1.

Article 2. We believe that Almighty God has made known His mind and will to the children of men by his Divine Spirit, which we believe to be of divine authority, and containing all things necessary to be known for the salvation of men and women: the same is comprehended or contained in the books of the Old and New Testament. St. John 5-39; 2 Timothy 3-16:17.

Article 3. We believe that God, before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life; and that this election is particular, eternal, and unconditional on the creature's part. St. John 15-16; Rom. 9-11; 1st Peter 1-2; St. John 10- 27:28:29.

Article 4. We believe that when God made man at first he was pure, upright, created in the image of his Maker: but liable to fall; that he stood as a federal head or representative of all his natural offspring.

Article 5. We believe that it it utterly out of power of men as fallen creatures to keep the law of God perfectly, repent of their sins truly, or believe in Christ, except they be drawn in faith by the Holy Spirit. John 6-44; Epesians 2-8:9:10.

Article 6. We believe that in God's own appointed time and way, by the effectual working of His Holy Spirit and the imputed righteousness of Jesus Christ, the elect shall be called, converted, justified, pardoned, sanctified, and born again; and that it is impossible they can utterly refuse the call, but shall be made willing by divine grace to receive the overtures of mercy and shall persevere in holiness and never fall finally away. Rom. 6-14:23-24 Rom. 5-11.

Article 7. We believe in the resurrection of the dead, both of the just and the unjust, and a general judgement. 1st Cor. 15 chapter.

Article 8. We believe that the punishment of the wicked is everlasting, and that the joys of the righteous are eternal. Matt. 26-46.

Article 9. We believe it to be a duty incumbent on all God's people to

walk religiously in good works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love James 2-18.

Article 10. We believe that Baptism and the Lord's Supper are Gospel ordinances belonging to the converted or true believers; that persons who were sprinkled or dipped while in unbelief were not regularly baptised according to God's word: and that such ought to be baptized by immersion after they are savingly converted into the faith of Christ. 1st John 13; Mark 1-9.

Article 11. We believe that the washing of feet in connection with the Sacrament of the Lord's Supper is an example of Jesus Christ, but that it's observance is rather a matter of preference than a Gospl requirement on the part of the individual person or church. John 13-4:5.

Articl 12. We believe that no Minister has a right to the administration of the Holy Ordinances, only such as are regularly called and come under the imposition of hands by the Presbytery.

Article 13. We believe that we are required by the Gospel to praise God vocally with the singing of psalms and hymns. Heb. 13-15.

Article 14. We believe that the visible Church of Christ is a congregation of faithful servants who have found fellowship with each other and have agreed to observe a Christian discipline agreeable to the rules of the Gospel; and that it is a duty incumbent on every heaven-born soul to be baptisted on a public profession of his experience and to become a regular member of this visible Church. Acts 22-16.

Article 15. We believe that every Church is independent in matters of internal discipline; and that Associations, Councils and Conferences of several Ministers or Churches are not to impose on the respective Churches the keeping, holding, or maintaining of any principle or practice contrary to their individual judgment, but only to sit and act as an advisory council. 1st Cor. 11-3; Col 1-16:17

Article 16. Lastly, we believe that, for the mutual comfort, union, and satisfaction of the various Churches of the Primitive Baptist faith and order, we ought to meet in an association way, wherein each Church shall represent her case by her delegates and attend as often as is necessary to advise with the sister Churches in conference; and the decision of matters in such a Correspondence not be imposed, or in any wise binding on any Church without her consent. Acts 15-25; Heb. 10-24:25.

RULES OF DECORUM

Rule 1. Our Associational Meetings and Conferences shall be opened and closed with prayer by the Moderator or any person upon whom he may call.

Rule 2. No member desiring to speak shall do so without rising from his seat and addressing the one chosen to preside under the appellation of Brother Moderator; nor shall a member of our Association addess another by any term other than that of Brother.

Rule 3. No person shall rise and speak more than three times on one subject without obtaining leave of Conference.

Rule 4. He shall adhere strictly to the subject and in no wise reflect upon the preceding speaker by making remarks on his slips, failings or imperfections; but shall fairly state the case and matter as nearly as he can, so as to convey his light or ideas.

Rule 5. Only the Moderator shall prohibit a member from expressing himself; or shall interrupt him before he is done with speaking; but this shall be a disorder unless the member has broken the Rules of Decorum.

Rule 6. If he please, the Moderator shall be entitled to the same privilege of speech as other members, provided that the chair be filled, and he shall be the last person to speak on the matter under discussion before he puts it to a vote.

Rule 7. As it shames religion, wounds the cause of Christ, and grieves true Christians, no member of our Association shall have the liberty to be whispering or laughing in time of public speech; and this disorder shall be magnified if he speak or act in wrath or anger, or in a threatening or degrading manner.

Rule 8. No person shall abruptly break off or absent himself or herself from conference without permission from the Moderator, and it shall be a disorder for any member to refuse to attend the conference.

Rule 9. Every question presented shall be read three times, and may be withdrawn at any time by him who made it; but, before it is received, the Moderator shall take a vote, and accordingly as there is a majority for or against debating it, it shall be answered or not, provided that no intricate question be imposed or asked and that those first be considered which effect the Correspondence of the Churches.

Rule 10. Unless withdrawn by the member who made it, every motion made and seconded shall be exposed to the vote of the Conference.

Rule 11. The woman has not a right by the laws of Christ to usurp authority over the man, and therefore shall not speak in the Church, except in cases of conscience, or in such particular circumstances that the nature of the thing may require it.

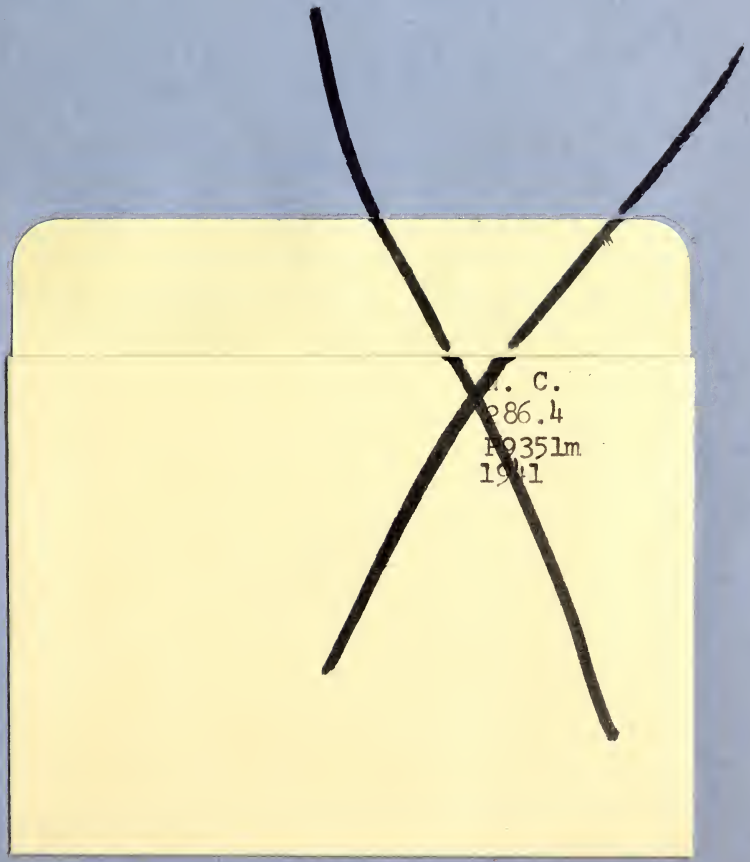
Rule 12. No complaint shall be brought into Conference against transgressing brethren respecting crimes of a private nature, until the aggrieved party has complied with the directions given by our Lord in Matthew XVIII, 15-17.

Rule 13. Any member being grieved at anything done in Conference, hold-his or her peace and not letting the same be known until Conference rises, and afterwards speaking of the matter, shall be considered in disorder, for it manifestly tends toward confusion.

Rule 14. If the minority shall be grieved at any time at the determination of the majority, they shall make the same known immediately to the Church; and, if satisfaction cannot be obtained, it may be necessary in such case to call upon the sister Churches for help: but the minority shall lgive up to the majority in all cases except in the receiving of members into fellowship or to office.

Rule 15. Any member willfully and knowingly breaking any of these rules shall be reproved immediately by the Moderator on behalf of the Conference.

Rule 16. If the Moderator neglect to reprove plainly and properly any member transgressing these rules, or behave in any unseemly or irreverent manner in time of Conference, he shall be considered in disorder and liable to correction at the hands of the Correspondence.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MINUTES

Of

FOURTH ANNUAL MEETING

Of

The Primitive Baptist Association

Of

Eastern North Carolina

Held with the Church at

Fremont, Wayne County, N. C.

October 17th and 18th, 1942.

"May His Word Be A Lamp Unto Our Feet and A Light Unto Our Pathway"

J. Y. JOYNER LIBRARY

Mrs. Dodgson

PROCEEDINGS

The fourth annual meeting of the Primitive Baptist Association of Eastern North Carolina was held with the church at Fremont, in Wayne County, North Carolina, October 17th and 18th, 1942, and worship beginning at eleven o'clock on Saturday. Services were introduced by Elder C. W. Miller, who preached from the first chapter of the Book of Proverbs, then,

Adjournment one hour for lunch.

AFTERNOON

The churches assembled in conference which was opened by praise and prayer by Elder R. E. Johnson.

1st, on motion, called for report from the churches of this Association and the following messengers responded to the roll call of the clerk:

FREMONT: Brethren G. B. Pearce, C. M. Hooks, and I. G. Davis.

GREAT SWAMP: Sisters Lizzie Brooks and Lea West.

JUNIPER: Brethren R. E. Johnson, Lundy Allen and B. J. Wood.

SMITHWICK'S CREEK: Brethren Jordan G. Peel, Asa J. Hardison and W. G. Hardison.

WILSON: Sisters Treacy High, J. O. Hearn and A. G. Wells.

ROSE BAY: Represented by letter and pastor.

GREEN FORD: Represented by their pastor, Elder R. E. Johnson.

2nd, on motion, petitionary letters called for, none received.

3rd, on motion, Elder S. B. Denny was re-elected moderator; and Elder P. E. Getsinger, clerk; and Brother G. B. Pearce, assistant clerk.

4th, on motion, visiting brethren were inivted to seats with us and the following were recognized and seated:

Elder C. W. Miller, Ketocton Association.

Elder Reese Prather, Primitive Western Association.

5th, on motion, appointed a finance committee as follows: Brethren G. B. Pearce, I. G. Davis and W. G. Hardison.

6th, on motion, a committee on the arrangements of preaching during the session was appointed as follows: Brethren C. M. Hooks, W. G. Hardison and I. G. Davis.

7th, on motion, agreed the next annual meeting be held with the church at Juniper, near Four Oaks, North Carolina, on the first Sunday in October, and Saturday before.

8th, on motion, agreed that fifth Sunday meetings during the ensuing year be held at the following times and places:

WILSON, Fifth Saturday and Sunday in January.

SMITHWICK'S CREEK, Fifth Saturday and Sunday in May.

FREMONT, Fifth Saturday and Sunday in August.

9th, on motion, agreed to meet at the meeting house on tomorrow at 10:30 o'clock.

10th, on motion, the clerk was instructed to transcribe the minutes of this meeting, together with the constitution, articles of faith and rules of decorum, and have printed 500 copies for distribution.

11th, on motion, conference adjourned.

Elder Reese Prather was then invited to the stand and preached, failed to get **text.**

SUNDAY MORNING

Song Service and prayer by Elder J. B. Lee, and

1st, Preaching by Elder Reese Prather, Romans 5th chapter, 1st and 9th verses.

2nd, Preaching by Elder P. E. Getsinger, 1st Corinthians, 12th chapter, 13th verse.

Benediction by Elder R. E. Johnson.

REPORT ON FINANCE

Receipts

Amount on hand from last year		$19.11
Received from the churches this year:		
Fremont	$ 5.00	
Great Swamp	2.50	
Juniper	10.00	
Wilson	10.00	
Smithwick's Creek	7.00	
Rose Bay	2.00	
From all the Churches		$36.50
Received from Friends		$55.32

Disbursements

Gave home ministers	$18.00
Gave visiting ministers	$55.00
Paid for minutes this year (500)	$25.00
Money left on hand	$12.93

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder J. B. Lee, Four Oaks, N. C., Route 3.
Elder O. S. Young, Angier, N. C.
Elder R. E. Johnson, Four Oaks, N. C.
Elder S. B. Denny, Wilson, N. C.
Elder P. E. Getsinger, Jamesville, N. C.

TIME OF MEETINGS

The churches, pastors and time of meeting are as follows:

Fremont, Fremont, N. C., Elder S. B. Denny. Third Sunday and Saturday before of each month. Yearly meeting in September.

Great Swamp, Greenville, N. C., Elder S. B. Denny. Fourth Sunday and Saturday before of each month. Yearly meeting in September.

Juniper, near Four Oaks, N. C., Elder J. B. Lee. First Sunday and Saturday before of each month. Yearly meeting in September.

Smithwick's Creek, near Williamston, N. C., Elder P. E. Getsinger. Fourth Sunday and Saturday before of each month. Yearly meeting in August.

Wilson, Wilson, N. C., Elder S. B. Denny. Second Sunday and Saturday before of each month. Yearly meeting in August.

Rose Bay, near Swan Quarter, N. C., Elder P. E. Getsinger and Elder O. S. Young. Second Sunday and Saturday before of each month. Yearly meeting in September.

New Hickory Grove, (an arm of Juniper), Elder J. B. Lee. Second Sunday of each month.

Green Ford, near Angier, N. C., Elder R. E. Johnson. Third Sunday and Saturday before of each month.

It is the desire of this body to express its sincere thanks to our merciful Heavenly Father for favoring us with his spiritual blessings and good weather through this meeting, and to express our sincere appreciation of the co-operation of the people of Fremont and community during the sitting of this session of our Association and may the household of faith abound in love and sweet fellowship.

ELDER S. B. DENNY, Moderator, Wilson, N. C.

ELDER P. E. GETSINGER, Clerk, Jamesville, N. C.

The Primitive Baptist Association
of
Eastern North Carolina
CONSTITUTION

We, the subscribing Primitive Baptist Churches of Eastern North Carolina, who have been regularly baptised on a profession of our faith in Jesus Christ, and who have become convinced of the necessity of a frequent combination of Churches; and in order to discharge the duty of watching over each other as Christ has commanded; do hereby propose to observe and keep the order and rules of our Association according to the following plan and form of government:

Section 1. Our Association, when it has convened shall be governed by regular and proper Rules of Decorum, and every member Church shall subscribe without exception to the Constitution and to the Primitive Baptist Articles of Faith. 1st Cor. 14-40; Rom. 1-16-17.

Section 2. Our Association shall have a Moderator and a Clerk, who shall be chosen annually by the suffrage of the messengers present, and who shall continue in office until the next election. Hassell's History, page 701.

Section 3. Each and every Church in our Association shall be entitled to representation, but no Church shall have a right to more than three messengers to the Association until she shall exceed one hundred members, and then she shall have a right to an additional messenger for every fifty after the first hundred. Rom. 12-10.

Section 4. These messengers shall be entitled to seats in our Association after producing letters certifying their qualified appointment. Nahum 2-1.

Section 5. The members of our Association thus convened shall have no power to lord it over God's heritage, nor shall they have any clerical power over the Churches, nor shall they infringe upon any of the internal rights of any Church in the Association; for these rules are intended solely for preserving order in the House of God and for governing the members of this Association while assembled in the Conference. 1st. Peter 5-3:5.

Section 6. The Conference shall be composed of the members of our Association, together with any members of sister Primitive Baptist Churches, Associations, and Unions that are present in fellowship and have liberty to seats with us. Hassell's History, page 696.

Section 7. A new Church desiring to be admitted to our Association may do so by making application with letter and messengers; and if she be found upon examination to have been constituted by an orthodox Presbytery and to merit the fellowship of orderly sister Churches, she shall be received into the Association, which shall be made manifest by the Moderator extending to her messengers the right hand of fellowship. 1st John 1-3

Section 8. Likewise, it shall be a privilege of our Association to admit as assistants any orderly Primitive Baptist minister who may be present. 1st Tim. 6-1:2.

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Section 10. The names of the several members of our Association shall be enrolled by the Clerk and shall be called over distinctly as often as may be required, a significant mark being placed by the names of all those absent. Hassell's History, page 696-701.

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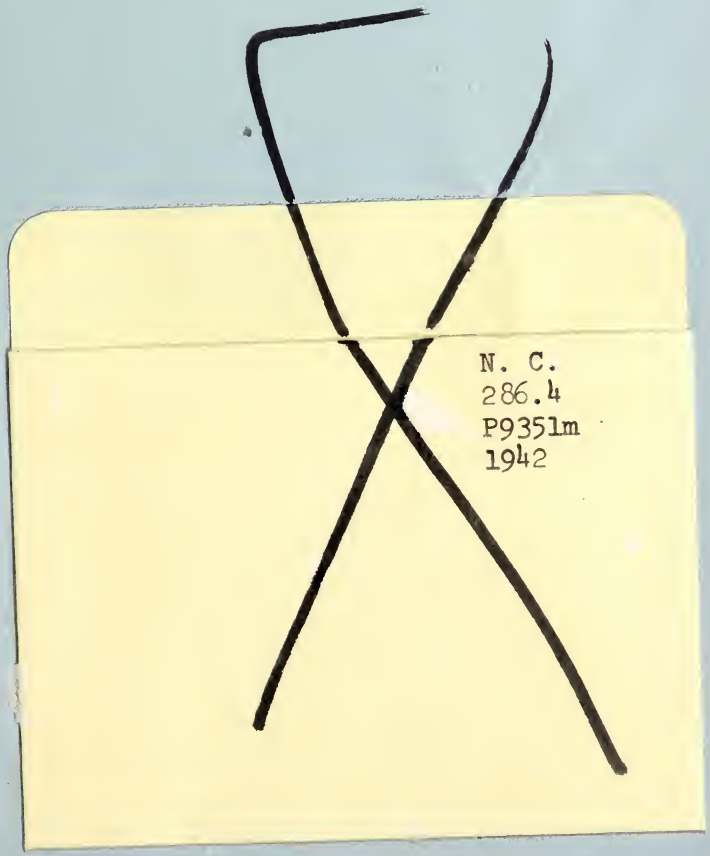
Rule 15. Any member willfully and knowingly breaking any of these rules shall be reproved immediately by the Moderator on behalf of the Conference.

Rule 16. If the Moderator neglects to reprove plainly and properly any member transgressing these rules, or behave in any unseemly or irreverent manner in time of Conference, he shall be considered in disorder and liable to correction at the hands of the Correspondence.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MINUTES

— *Of* —

FIFTH ANNUAL MEETING

— *Of* —

The Primitive Baptist Association

— *Of* —

Eastern North Carolina

Held with the Church at

Juniper, Johnston County, N. C.

October 2nd and 3rd, 1943.

"May His Word Be A Lamp Unto Our Feet and A Light Unto Our Pathway"

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PROCEEDINGS

The fifth annual meeting of the Primitive Baptist Association of Eastern North Carolina was held with the church at Juniper, in Johnston County, North Carolina, October 2nd and 3rd, 1943, and worship beginning at eleven o'clock on Saturday.

Services were introduced by Elder P. E. Getsinger, followed by Elder C. W. Miller who preached from Luke 12:15, then Elder B. H. Seekford preached from Mat. 22nd Chapter.

Adjourned one hour for lunch.

AFTERNOON

The churches assembled in conference which was opened by praise and prayer by Elder B. H. Seekford.

1st, on motion, Elder S. B. Denny was re-elected moderator; and Elder P. E. Getsinger, clerk; and Brother G. B. Pierce, assistant clerk.

2nd, on motion, visiting brethren were invited to seats with us and the following were recognized and seated:

Elder C. W. Miller, Ketocton Association.

Elder B. H. Seekford, Ebenezer Association.

3rd, on motion, called for report from the churches of this Association and the following responded by messengers and letters:

FREMONT: Brethren G. B. Pierce, I. G. Davis and Milton Hooks.

GREAT SWAMP: Sisters Lena Harrington, Lee West and Lucy Hester.

GREEN FORD: Elders O. S. Young and R. E. Johnson.

JUNIPER: Elder J. B. Lee, and Brother Lundy Allen.

ROSE BAY: The pastor, Elder O. S. Young, and Sister Violet O'Neal.

SMITHWICKS CREEK: Brethren Wm. D. Daniel and W. G. Hardison.

WILSON: Brethren J. H. Williamson, J. T. Batts and Sister A. G. Wells.

4th, Petitionary letters called for, none received.

5th, on motion, appointed a finance committee as follows: Brethren Donnie Dodd, W. G. Hardison and G. B. Pierce.

6th, on motion, a committee on the arrangements of preaching during the session was appointed as follows: Brethren J. B. Lee, Donnie Dodd, D. J. Wood and G. B. Pierce.

7th, on motion, it was agreed that the fourth Saturday and Sunday in October of each year be set as a permanent meeting time for this Association.

8th, on motion, it was agreed that the Association meet next with the church at Great Swamp in Greenville, North Carolina, on the fourth Sunday in October, 1944, and Saturday before, and Elder S. B. Denny be chosen to preach the introductory sermon, and Elder P. E. Getsinger as alternate.

9th, on motion, agreed that fifth Sunday meetings during the ensuing year be held at following times and places:

WILSON, Fifth Saturday and Sunday in January.

GREEN FORD, Fifth Saturday and Sunday in April.

SMITHWICK'S CREEK, Fifth Saturday and Sunday in July.

FREMONT, Fifth Saturday and Sunday in December.

10th, on motion, it was agreed to attach a circular letter to the minutes and Elder O. S. Young was appointed to write the same, and Elder P. E. Getsinger was appointed to write one and present to the next sitting of the Association for the ensuing year.

11th, on motion, it was agreed to ask for correspondence with the following Associations:

Upper Mayo, Abbotts Creek, Fishers River, in North Carolina; Ketocton and Ebenezer in Virginia.

12th, Brethren agreed to visit Associations as follows:

UPPER MAYO: Elder O. S. Young, Brethren W. D. Daniel and C. M. Hooks.

ABBOTTS CREEK: Elder J. B. Lee, Elder O. S. Young, Brother W. D. Daniel and Sister Lee West.

FISHERS RIVER: Elders S. B. Denny, R. E. Johnson, and Brother G. B. Pierce.

KETOCTON: Elder S. B. Denny and Brethren G. B. Pierce, W. G. Hardison and D. M. Wood.

EBENEZER: Elders O. S. Young, P. E. Getsinger and Brother W. D. Daniel.

13th, on motion, agreed to meet at the meeting house on tomorrow at 10:30 o'clock.

14th, on motion, the clerk was instructed to transcribe the minutes of this meeting, together with the Constitution, Articles of Faith, and Rules of Decorum, and have printed 750 copies for distribution.

15th, on motion, conference adjourned.

Elder O. S. Young was then invited to the stand and preached, failed to get text.

Benediction by Elder R. E. Johnson.

SUNDAY MORNING

1st, After song service and prayer, Elder C. W. Miller preached from the 48th Psalm.

2nd, Elder B. H. Seekford preached from the 65th Psalm, 4th verse.

3rd, Elder S. B. Denny preached from the 62nd Chapter of Isaiah.

Benediction by Elder C. W. Miller.

REPORT ON FINANCE

Receipts

Amount on hand from last year		$12.93
Received from the churches this year:		
Green Ford	$ 5.00	
Fremont	10.00	
Great Swamp	5.00	
Juniper	10.00	
Wilson	10.00	
Smithwick's Creek	10.00	
Rose Bay	6.00	
From all the Churches		$56.00
Received from Friends		$60.57

Disbursements

Gave home ministers	$13.00
Gave visiting ministers	$74.00
Paid for minutes this year (750)	$40.00
Money left on hand	$ 0.00

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder J. B. Lee, Four Oaks, N. C., Route 3.
Elder O. S. Young, Angier, N. C.
Elder R. E. Johnson, Four Oaks, N. C.
Elder S. B. Denny, Wilson, N. C.
Elder P. E. Getsinger, Jamesville, N. C.

TIME OF MEETINGS

The churches, pastors and time of meeting are as follows:

Fremont, Fremont, N. C., Elder S. B. Denny. Third Sunday and Saturday before each month. Yearly meeting in September.

Great Swamp, Greenville, N. C., Elder S. B. Denny. Fourth Sunday and Saturday before of each month. Yearly meeting in September.

Juniper, near Four Oaks, N. C., Elder J. B. Lee. First Sunday and Saturday before of each month. Yearly meeting in September.

Smithwick's Creek, near Williamston, N. C., Elder P. E. Getsinger. Fourth Sunday and Saturday before of each month. Yearly meeting in August.

Wilson, Wilson, N. C., Elder S. B. Denny. Second Sunday and Saturday before of each month. Yearly meeting in August.

Rose Bay, near Swan Quarter, N. C., Elder P. E. Getsinger and Elder O. S. Young. Second Sunday and Saturday before of each month. Yearly meeting in September.

New Hickory Grove, (an arm of Juniper), Elder J. B. Lee. Second Sunday of each month.

Green Ford, near Angier, N. C., Elder R. E. Johnson. Third Sunday and Saturday before of each month.

It is the desire of this body to express its sincere thanks to our merciful Heavenly Father for favoring us with His spiritual blessings and good weather through this meeting, and to express our sincere appreciation of the co-operation of the people of Juniper community during the sitting of this session of our Association and may the household of faith abound in love and sweet fellowship.

ELDER S. B. DENNY, Moderator, Wilson, N. C.
ELDER P. E. GETSINGER, Clerk, Jamesville, N. C.

CIRCULAR LETTER

Dear Brethren: Having been appointed to write a circular letter subject to the approval of the body, to accompany the minutes of the 1943 session of our Association, and with a forceful realization of my utter inability to perform the sacred duty unless guided by divine wisdom, it is with much fear that I now endeavor to comply with your noble request. And, to begin with, I know of no more appropriate language than that of the Apostle Paul to the Saints at Ephesus, and the faithful in Christ Jesus, which may be found by reference to the 4th chapter of Ephesians, verses 1 to 6, inclusive, which reads as follows: "I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, and in you all." The Apostle was here addressing the Saints at Ephesus, and the faithful in Christ Jesus, those born of the spirit of God—born again, and the word beseech is used in the very beginning of this admonition. "I beseech you," which means I entreat you earnestly, I implore, I beg you, that you walk worthy of the vocation wherewith ye are called. This sacred vocation, then Brethren, is not an ordinary position, or something that can be obtained or obtained in the exchanges of the world, nor is it something that men can choose or select at their own option, but to the contrary, this vocation of the gospel minister is the thing itself that calls him, and not the minister alone, but every one that is born of the spirit of God—born again—called from nature's night to a knowledge of the glorious gospel of the grace of God, being saved by the imputed righteousness of the blessed Son of God and called with an holy callings, which is again mentioned by this same Apostle in 2nd Timothy, 1st Chapter and 9th verse, "Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Lord and Saviour, who hath abolished death, and hath brought life and immortality to light through the gospel," etc.

Therefore having life, which is Christ, and immortality, brought to light through the gospel, which is, in fact, the power of God and not the power of the preacher, we are admonished to walk worthy of this vocation. And since we have been given this blessed hope of life and immortality in Christ, we are admonished to walk worthy. And having no worthiness is in the blessed Lord, who is one God and Father of all, and in you all. We often hear our brethren speak of their unworthiness, that they do not feel worthy. This feeling of our unworthiness is what keeps the unity of the spirit in the bond of peace. We then can walk together because we are agreed, our spirits bearing witness with your spirits that we are the children of God, for if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanses from all sin. And, so, dear brethren, this is a wonderful vocation with which we hope to be called, and may the God of all grace, for Jesus' sake, grant unto His dear people every where the spirit of lowliness and meekness and forbearance in love; and May we, as a little portion of His moral vineyard in hope, ever be found, by His all sufficient grace, endeavoring to keep the unity of the spirit in the bond of peace.

In humble hope,

Angier, N. C. O. S. Young.

The Primitive Baptist Association
of
Eastern North Carolina
CONSTITUTION

We, the subscribing Primitive Baptist Churches of Eastern North Carolina, who have been regularly baptised on a profession of our faith in Jesus Christ, and who have become convinced of the necessity of a frequent combination of Churches; and in order to discharge the duty of watching over each other as Christ has commanded; do hereby propropose to observe and keep the order and rules of our Association according to the following plan and form of government.

Section 1. Our Association, when it has convened shall be governed by regular and proper Rules of Decorum, and every member Church shall subscribe without exception to the Constitution and to the Primitive Baptist Articles of Faith. 1st Cor. 14-40; Rom. 1-16-17.

Section 2. Our Association shall have a Moderator and a Clerk, who shall be chosen annually by the suffrage of the messengers present, and who shall continue in office until the next election. Hassell's History, page 701.

Section 3. Each and every Church in our Association shall be entitled to representation, but no Church shall have a right to more than three messengers to the Association until she shall exceed one hundred members, and then she shall have a right to an additional messenger for every fifty after the first hundred. Rom. 12-10.

Section 4. These messengers shall be entitled to seats in our Association after producing letters certifying their qualified appointment. Nahum 2-1.

Section 5. The members of our Association thus convened shall have no power to lord it over God's heritage, nor shall they have any clerical power over the Churches, nor shall they infringe upon any of the internal rights of any Church in the Association; for these rules are intended solely for preserving order in the House of God and for governing the members of this Association while assembled in the Conference. 1st. Peter 5-3:5.

Section 6. The Conference shall be composed of the members of our Association, together with any members of sister Primitive Baptist Churches, Association, and Unions that are present in fellowship and have liberty to seats with us. Hassell's Histroy, page 696.

Section 7. A new Church desiring to be admitted to our Association may do so by making application with letter and messengers; and if she be found upon examination to have been constituted by an orthodox Presbytery and to merit the fellowship of orderly sister Churches, she shall be received into the Association, which shall be made manifest by the Moderator extending to her messengers the right hand of fellowship. 1st John 1-3.

Section 8. Likewise, it shall be a privilege of our Association to admit as assistants any orderly Primitive Baptist minister who may be present. 1st Tim. 6-1:2.

Section 9. The members of our Association, after having been properly delegated and convened, shall compose and be denominated. The Primitive Baptist Association of Eastern North Carolina.

Section 10. The names of the several members of our Association shall be enrolled by the Clerk and shall be called over distinctly as often as may be required, a significant mark being placed by the names of all those absent. Hassell's History, page 696-701.

Section 11. A faithful record of all transactions of our Association shall be kept by the Clerk, who shall be compensated for his services, and before the Meeting adjourns, this record shall be read distinctly and corrected, if need be, and shall be signed by the Moderator and the Clerk. Hassell's History, page 697.

Section 12. Our Association shall endeavor to furnish the Churches with minutes of the Annual Conference meetings, which the Lord willing, will be held 4th Sunday and Saturday before in October of each year.

Section 13. It shall be the duty of each Church in our Association to contribute once a year voluntarily such sums as she shall think proper for defraying the expenses of the Associations and these sums shall be brought by the hands of the respective messengers and deposited into the hands of the Clerk of the Association who shall be held accountable for all moneys received by him and shall disburse the same according to the directions of Conference. Col. 4-1.

Section 14. A door shall be opened, when thought necessary, for the admission of new members into fellowship, subject to the approval of their home Church, but none shall be admitted except by the unanimous consent, and who shall first relate verbally his experience, or give an account of the work of God on his soul; and, secondly, if the Church requires it, shall state his faith and principles; and, thirdly, the Church shall make diligent inquiry respecting his moral conduct, and when full satisfaction has been obtained, the Moderator, Pastor, or Deacons shall manifest the same by giving him the right hand of fellowship, thereby receiving him in regular form. Hassell's History, page 696.

Section 15. When requested to do so in regular Conference, our Association shall give any Church or Churches the best possible advice in matters of difficulty, provided that the question is not of a disciplinary character requiring local adjustment and has been debated already in the Church sending it. Hebrews 12-14:15.

Section 16. Our Association shall inquire into the cause why any member Church has failed at any time to keep the communion with her sister Churches or to represent herself in the Association, and shall make every endeavor to remove the difficulty and to reconcile them together again. Hebrews 13-17; Jam. 5-16; 2nd Cor. 5-18.

Section 17. Our Association shall withdraw, only after full Gospel steps toward agreement have been taken, from any Church or Churches which have violated the rules of the Association, deviated from the sound orthodox principles of religion, or become immoral in practice. Acts 19-9.

Section 18. The Constitution, Articles of Faith, and Rules of Decorum shall be amended, whenever a majority of our Association may deem it necessary. Hassell's History, page 697.

Section 19. Our Association shall adjourn at any time to meet at future time or place which may be most convenient to the various Churches represented.

ARTICLES OF FAITH

Preamble. For as much as God hath been graciously pleased to make known unto us His revealed will, His word of truth, the great privilege of the blessed Gospel of our Lord and Savious Jesus Christ, and hath made us experience His love and favor in that He hath called us from our state of nature in which state we were enemies to God by wicked works, and hath revealed to us through Christ the hope of glory; Therefore, for the better carrying out of our mutual comfort, the advancement of the great privilege of true religion to the glory of God, and the praise of His glorious grace; we whose names are hereunto subscribed do make and publish the following profession of our faith:

Article 1. We believe in the Being of God as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy, and truth and that this God has revealed Himself in His Word under the characters of Father, Son, and Holy Ghost. Matthews 28-19; St. John 1-1.

Article 2. We believe that Almighty God has made known His mind and will to the church of men by his Divine Spirit, which we believe to be of divine authority, and containing all things necessary to be known for the salvation of men and women; the same is comprehended or contained in the books of the Old and New Testament. St. John 5-39; 2 Timothy 3-16:17.

Article 3. We believe that God, before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life; and that this election is particular, eternal, and unconditional on the creature's part. St. John 15-16; Rom. 9-11; 1st Peter 1-2; St. John 10-27:28:29.

Article 4. We believe that when God made man at first he was pure, upright, created in the image of his Maker; but liable to fall; that he stood as a federal head or representative of all his natural offspring.

Article 5. We believe that it is utterly out of power of men as fallen creatures to keep the law of God perfectly, repent of their sins truly, or believe in Christ, except they be drawn in faith by the Holy Spirit. John 6-44; Epesians 2-8:9:10.

Article 6. We believe that in God's own appointed time and way, by the effectual working of His Holy Spirit and the imputed righteousness of Jesus Christ, the elect shall be called, converted, justified, pardoned, sanctified, and born again; and that it is impossible they can utterly refuse the overtures of mercy and shall persevere in holiness and never fall finally away. Rom. 6-14:23-24; Rom. 5-11.

Article 7: We believe in the resurrection of the dead, both of the just and the unjust, and a general judgment. 1st Cor. 15 chapter.

Article 8. We believe that the punishment of the wicked is everlasting, and that the joys of the righteous are eternal. Matt. 26-46.

Article 9. We believe it to be a duty incumbent on all God's people to walk religiously in good works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love. James 2-18.

Article 10. We believe that Baptism and the Lord's Supper are Gospel ordinances belonging to the converted or true believers; that persons who were sprinkled or dipped while in unbelief were not regularly baptised according to God's word; and that such ought to be baptised by immersion after they are savingly converted into the faith of Christ. 1st John 13; Mark 1-9.

Article 11. We believe that the washing of feet in connection with the Sacrament of the Lord's Supper is an example of Jesus Christ, but that its observance is rather a matter of preference than a Gospel requirement on the part of the individual person or church. John 13-4:5.

Article 12. We believe that no Minister has a right to the administration of the Holy Ordinances, only such as are regularly called and come under the imposition of hands by the Presbytery.

Article 13. We believe that we are required by the Gospel to praise God vocally with the singing of psalms and hymns. Heb. 13-15.

Article 14. We believe that the visible Church of Christ is a congregation of faithful servants who have found fellowship with each other and have agreed to observe a Christian discipline agreeable to the rules of the Gospel; and that it is a duty incumbent on every heaven-born soul to be baptised on a public profession of his experience and to become a regular member of this visible Church. Acts 22-16.

Article 15. We believe that every Church is independent in matters of internal discipline; and that Associations, Councils and Conferences of several Ministers or Churches are not to impose on the respective Churches the keeping, holding, or maintaining of any principle or practice contrary to their individual judgment, but only to set and act as an advisory council. 1st Cor. 11-3; Col. 1-16-17.

Article 16. Lastly, we believe that, for the mutual comfort, union, and satisfaction of the various Churches of the Primitive Baptist faith and order, we ought to meet in an association way, wherein each Church shall represent her case by her delegates and attend as often as is necessary to advise with the sister Churches in conference; and the decision of matters in such a Correspondence not be imposed, or in any wise binding on any Church without her consent. Act 15-25; Heb. 10-24:25.

RULES OF DECORUM

Rule 1. Our Associational Meetings and Conferences shall be opened and closed with prayer by the Moderator or any person upon whom he may call.

Rule 2. No member desiring to speak shall do so without rising from his seat and addressing the one chosen to preside under the appellation of Brother Moderator; nor shall a member of our Association address another by any term other than that of Brother.

Rule 3. No person shall rise and speak more than three times on one subject without obtaining leave of Conference.

Rule 4. He shall adhere strictly to the subject and in no wise reflect upon the preceding speaker by making remarks on his slips, failings or imperfections; but shall fairly state the case and matter as nearly as he can, so as to convey his light or ideas.

Rule 5. Only the Moderator shall prohibit a member from expressing himself; or shall interrupt him before he is done with speaking; but this shall be a disorder unless the member has broken the Rules of Decorum.

Rule 6. If he please, the Moderator shall be entitled to the same privilege of speech as other members, provided that the chair be filled, and he shall be the last person to speak on the matter under discussion before he puts it to a vote.

Rule 7. As it shames religion, wounds the cause of Christ, and grieves true Christians, no member of our Association shall have the liberty to be whispering or laughing in time of public speech; and this disorder shall be magnified if he speak or act in wrath or anger, or in a threatening or degrading manner.

Rule 8. No person shall abruptly break off or absent himself or herself from conference without permission from the Moderator, and it shall be a disorder for any member to refuse to attend the conference.

Rule 9. Every question presented shall be read three times, and may be withdrawn at any time by him who made it; but, before it is received, the Moderator shall take a vote, and accordingly as there is a majority for or against debating it, it shall be answered or not, provided that no intricate question be imposed or asked and that those first be considered which effect the Correspondence of the Churches.

Rule 10. Unless withdrawn by the member who made it, every motion made and seconded shall be exposed to the vote of the Conference.

Rule 11. The woman has not a right by laws of Christ to usurp authority over the man, and therefore shall not speak in the Church, except in cases of conscience, or in such particular circumstances that the nature of the thing may require it.

Rule 12. No complaint shall be brought into Conference against transgressing brethren respecting crimes of a private nature, until the aggrieved party has complied with the directions given by our Lord in Matthew XVIII, 15-17.

Rule 13. Any member being grieved at anything done in Conference holding his or her peace and not letting the same be known until Conference rises, and afterwards speaking of the matter, shall be considered in disorder, for it manifestly tends toward confusion.

Rule 14. If the minority shall b egrieved at any time at the determination of the majority, they shall make the same known immediately to the Church; and, if satisfaction cannot be obtained, it may be necessary in such case to call upon the sister Churches for help; but the minority shall give up to the majority in all cases except in the receiving of members into fellowship or to office.

Rule 15. Any member willfully and knowingly breaking any of these rules shall be reproved immediatey by the Moderator on behalf of the Conference.

Rule 16. If the Moderator neglects to reprove plainly and properly any member transgressing these rules, or behave in any unseemly or irreverent manner in time of Conference, he shall be considred in disorder and liable to correction at the hands of the Correspondence.

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MINUTES

Of

SIXTH ANNUAL MEETING

Of

The Primitive Baptist Association

Of

Eastern North Carolina

Held with the Church at

Great Swamp, Greenville, Pitt County, N. C.

October 21st and 22nd, 1944.

"May His Word Be A Lamp Unto Our Feet and A Light Unto Our Pathway"

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Mirrors

PROCEEDINGS

The sixth annual meeting of the Primitive Baptist Association of Eastern North Carolina was held with the church at Great Swamp, in Greenville, Pitt County, North Carolina, October 21st and 22nd, 1944.

Worship began at eleven o'clock on Saturday.

Elder J. R. Worrell opened with praise and prayer. According to appointment, Elder S. B. Denny preached the introductory sermon from 122nd Psalm.

Adjourned one hour for lunch.

AFTERNOON

The churches assembled in conference opened with prayer by Elder R. K. Blackshear.

1st, On motion, Elder S. B. Denny was chosen moderator, and Elder P. E. Getsinger, clerk, and Brother G. B. Pearce, assistant clerk.

2nd, On motion, visiting brethren and sisters were invited to seats with us and the following were recognized and seated:

Elder and Mrs. J. A. Fogg, Upper Mayo Association.
Elder and Mrs. J. R. Worrell, Upper Mayo Association.
Elder C. W. Miller, Ketocton Association.
Elder T. P. Dalton, Ketocton Association.
Elder J. Harvey Daily, Ebenezer Association.
Elder and Mrs. Geo. A. Hill, Pulaski Association.
Elder and Mrs. R. K. Blackshear, Flint River Association.

Other brethren and sisters from Upper Mayo: J. E. Clark, W. L. Johnson, Mrs. W. L. Johnson, Mrs. R. W. Covington and Blanche M. Clark.

From Antioch Primitive Baptist Association of Alabama: Sister Eleanor B. Wise.

From Echeconee Association: W. G. Fletcher.
From Hopewell, Va.: Sister Bracie Mitchell.
From Washington, D. C.: Sister Nina Moore.
From Havelock, N. C.: Brother John C. Mitchell.

Other visiting sisters: Frances B. Whitley, Caroll Willis, Sally S. Bogart, Bettie L. Watkins, Bernice Powell and Annie Lee Powell.

3rd, On motion, called for report from the churches of this association and the following reported by messengers and letters:

FREMONT: G. B. Pearce, I. G. Davis, and Milton Hooks.

GREAT SWAMP: Hattie Cozart, Lee West, and Mary E. Patrick.

WILSON: John F. Batts, J. H. Williamson, and Ernest Thomas. Sister Trecy B. High, as alternate.

JUNIPER: David Dodd, J. B. Lee, and D. J. Wood.

ROSE BAY: Violet O'Neal, Annie Brickhouse, and Malisa Carawan.

SMITHWICKS CREEK: W. A. Manning, Heman Peel, and N. S. Roberson.

GREEN FORD: Elder R. E. Johnson.

4th, Petitionary letters called for, none received except the letter from Green Ford, which entered a prayer to be dropped from the association because of her geographical position. The matter was tabled until the sitting of the next association.

5th, On motion, appointed a finance committee as follows: Brethren W. G. Hardison, J. F. Batts, and Asa J. Hardison.

6th, On motion, a committee on the arrangements of preaching during the session was appointed as follows: Brethren G. B. Pearce, W. D. Daniel, W. A. Manning, and David Dodd.

7th, On motion, it was agreed that the association meet next with the church at Wilson, North Carolina, on the fourth Sunday in October, 1945, and Saturday before.

8th, On motion, agreed that fifth Sunday meetings during the ensuing year be held at following times and places:

ROSE BAY: Fifth Saturday and Sunday in April.
SMITHWICKS CREEK: Fifth Saturday and Sunday in September.
JUNIPER: Fifth Saturday and Sunday in December.

9th, Agreed to meet on tomorrow at 10:00 o'clock.

10th, On motion, the clerk was instructed to transcribe the minutes of this meeting, together with the Constitution, Articles of Faith, and Rules of decorum ,and have printed 750 copies for distribution.

11th, On motion, conference adjourned.
Visiting ministers were invited to the stand.
Elder J. R. Worrell preached from Romans 8:31.
Elder C. W. Miller preached from Matthew, 16th chapter, beginning at the 31st verse.

Adjourned to meet on Sunday A. M.

SUNDAY MORNING

Services were opened with prayer by Elder T. P. Dalton.
Elder J. A. Fogg preached from 136 Psalm, 26th verse.
Elder R. K. Blackshear preached from Genesis, 21st chapter.
Elder Geo. A. Hill preached from Romans, 5:10.
After one hour's intermission for lunch:
Elder T. P. Dalton preached from John 5:39.
Elder J. Harvey Daily preached from 2nd Thes. 2:16, 17.
Benediction by Elder J. A. Fogg.

REPORT ON FINANCE

Receipts

Amount on hand from last year		$ 00.00
Received from the churches this year:		
Fremont	$10.00	
Green Ford	5.00	
Great Swamp	10.00	
Juniper	10.00	
Rose Bay	10.00	
Smithwicks Creek	7.50	
Wilson	15.00	
From all the Churches		$ 67.50
Received from Friends		$109.85

Disbursements

Gave visiting ministers	$138.00
Payed for minutes this year (750)	50.00
Deficit	109.85

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder J. B. Lee, Four Oaks, N. C., Route 3.
Elder O. S. Young, Angier, N. C.
Elder R. E. Johnson, Four Oaks, N. C.
Elder S. B. Denny, Wilson, N. C.
Elder P. E. Getsinger, Jamesville, N. C.

TIME OF MEETINGS

The churches, pastors and time of meeting are as follows:

Fremont, Fremont, N. C., Elder S. B. Denny. Third Sunday and Saturday before each month. Yearly meeting in September.

Great Swamp, Greenville, N. C., Elder S. B. Denny. Fourth Sunday and Saturday before of each month. Yearly meeting in September.

Juniper, near Four Oaks, N. C., Elder J. B. Lee. First Sunday and Saturday before of each month. Yearly meeting in September.

Smithwicks Creek, near Williamston, N. C., Elder P. E. Getsinger. Fourth Sunday and Saturday before of each month. Yearly meeting in August.

Wilson, Wilson, N. C., Elder S. B. Denny. Second Sunday and Saturday before of each month. Yearly meeting in August.

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New Hickory Grove, (an arm of Juniper), Elder J. B. Lee. Second Sunday of each month.

Green Ford, near Angier, N. C., Elder R. E. Johnson. Third Sunday and Saturday before of each month.

It is the desire of this body to express its sincere thanks to our merciful Heavenly Father for favoring us with His spiritual blessings and good weather through this meeting, and to express our sincere appreciation of the co-operation of the people of Great Swamp community during the sitting of this session of our Association and may the household of faith abound in love and sweet fellowship.

ELDER S. B. DENNY, Moderator, Wilson, N. C.
ELDER P. E. GETSINGER, Clerk, Jamesville, N. C.

CIRCULAR LETTER

The Primitive Baptist Association of Eastern North Carolina now in session sendeth greetings to the Children of Zion:

Dear Brethren and Sisters in the Lord: It is through God's extended mercies we are permitted the unmolested privilege of worship for which we hope to be thankful. The Lord has sent able ministers from different sections to bear witness of the things we believe, and to preach the gospel of the Grace of God. Our doors are open to receive in love ministers who come preaching the gospel of peace and bringing glad tidings of great joy.

The advice of Paul to the church at Ephesus is good advice to the churches today when he said, "Let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice: and be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ sake hath forgiven you." Now may God's grace abound toward the churches everywhere.

In humble hope,

P. E. GETSINGER.

The Primitive Baptist Association

of

Eastern North Carolina

CONSTITUTION

We, the subscribing Primitive Baptist Churches of Eastern North Carolina, who have been regularly baptised on a profession of our faith in Jesus Christ, and who have become convinced of the necessity of a frequent combination of Churches; and in order to discharge the duty of watching over each other as Christ has commanded; do hereby propose to observe and keep the order and rules of our Association according to the following plan and form of government.

Section 1. Our Association, when it has convened shall be governed by regular and proper Rules of Decorum, and every member Church shall subscribe without exception to the Constitution and to the Primitive Baptist Articles of Faith. 1st Cor. 14-40; Rom. 1-16-17.

Section 2. Our Association shall have a Moderator and a Clerk, who shall be chosen annually by the suffrage of the messengers present, and who shall continue in office until the next election. Hassell's History, page 701.

Section 3. Each and every Church in our Association shall be entitled to representation, but no Church shall have a right to more than three messengers to the Association until she shall exceed one hundred members, and then she shall have a right to an additional messenger for every fifty after the first hundred. Rom. 12-10.

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Section 5. The members of our Association thus convened shall have no power to lord it over God's heritage, nor shall they have any clerical power over the Churches, nor shall they infringe upon any of the internal rights of any Church in the Association; for these rules are intended solely for preserving order in the House of God and for governing the members of this Association while assembled in the Conference. 1st. Peter 5-3:5.

Section 6. The Conference shall be composed of the members of our Association, together with any members of sister Primitive Baptist Churches, Association, and Unions that are present in fellowship and have liberty to seats with us. Hassell's History, page 696.

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Section 19. Our Association shall adjourn at any time to meet at future time or place which may be most convenient to the various Churches represented.

ARTICLES OF FAITH

Preamble. For as much as God hath been graciously pleased to make known unto us His revealed will, His word of truth, the great privilege of the blessed Gospel of our Lord and Saviour Jesus Christ, and hath made us experience His love and favor in that He hath called us from our state of nature in which state we were enemies to God by wicked works, and hath revealed to us through Christ the hope of glory; Therefore, for the better carrying out of our mutual comfort, the advancement of the great privilege of true religion to the glory of God, and the praise of His glorious grace; we whose names are hereunto subscribed do make and publish the following profession of our faith:

Article 1. We believe in the Being of God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy, and truth and that this God has revealed Himself in His Word under the characters of Father, Son, and Holy Ghost. Matthew 28-19; St. John 1-1.

Article 2. We believe that Almighty God has made known His mind and will to the church of men by his Divine Spirit, which we believe to be of divine authority, and containing all things necessary to be known for the salvation of men and women; the same is comprehended or contained in the books of the Old and New Testament. St. John 5-39; 2 Timothy 3-16:17.

Article 3. We believe that God, before the foundation of the world, for a purepose of His own glory, did elect a certain number of men and angels to eternal life; and that this election is particular, eternal, and unconditional on the creature's part. St. John 15-16. Rom. 9-11; 1st Peter 1-2; St. John 10-27:28:29.

Article 4. We believe that when God made man at first he was pure, upright, created in the image of his Maker; but liable to fall; that he stood as a federal head or representative of all his natural offspring.

Article 5. We believe that it is utterly out of power of men as fallen creatures to keep the law of God perfectly, repent of their sins truly, or believe in Christ, except they be drawn in faith by the Holy Spirit. John 6-44; Ephesians 2-8:9:10.

Article 6. We believe that in God's own appointed time and way, by the effectual working of His Holy Spirit and the imputed righteousness of Jesus Christ, the elect shall be called, converted, justified, pardoned, sanctified, and born again;; and that it is impossible they can utterly refuse the overtures of mercy and shall persevere in holiness and never fall finally away. Rom. 6-14:23-24; Rom. 5-11.

Article 7. We believe in the resurrection of the dead, both of the just and the unjust, and a general judgment. 1st Cor. 15 chapter.

Article 8. We believe that the punishment of the wicked is everlasting, and that the joys of the righteous are eternal. Matt. 26-46.

Article 9. We believe it to be a duty incumbent on all God's people to walk religiously in good works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love. James 2-18.

Article 10. We believe that Baptism and the Lord's Supper are Gospel ordinances belonging to the converted or true believers; that persons who were sprinkled or dipped while in unbelief were not regularly baptised according to God's word; ;and that such ought to be baptised by immersion after they are savingly converted into the faith of Christ. 1st John 13; Mark 1-9.

Article 11. We believe that the washing of feet in connection with the Sacrament of the Lord's Supper is an example of Jesus Christ, but that its observance is rather a matter of preference than a Gospel requirement on the part of the individual person or church. John 13-4:5.

Article 12. We believe that no Minister has a right to the administration of the Holy Ordinances, only such as are regularly called and come under the imposition of hands by the Presbytery.

Article 13. We believe that we are required by the Gospel to praise God vocally with the singing of psalms and hymns. Heb. 13-15.

Article 14. We believe that the visible Church of Christ is a congregation of faithful servants who have found fellowship with each other and have agreed to observe a Christian discipline agreeable to the rules of the Gospel; and that it is a duty incumbent on every heaven-born soul to be baptised on a public profession of his experience and to become a regular member of this visible Church. Acts 22-16.

Article 15. We believe that every Church is independent in matters of internal discipline; and that Associations, Councils and Conferences of several Ministers or Churches are not to impose on the respective Churches the keeping, holding, or maintaining of any principle or practice contrary to their individual judgment, but only to set and act as an advisory council. 1st Cor. 11-3; Col. 1-16-17.

Article 16. Lastly, we believe that, for the mutual comfort, union, and satisfaction of the various Churches of the Primitive Baptist faith and order, we ought to meet in an association way, wherein each Church shall represent her case by her delegates and attend as often as is necessary to advise with the sister Churches in conference; and the decision of matters in such a Correspondence not be imposed, or in any wise binding on any Church without her consent. Act 15-25; Heb. 10-24:25.

RULES OF DECORUM

Rule 1. Our Associational Meetings and Conferences shall be opened and closed with prayer by the Moderator or any person upon whom he may call.

Rule 2. No member desiring to speak shall do so without rising from his seat and addressing the one chosen to preside under the appellation of Brother Moderator; nor shall a member of our Association address another by any term other than that of Brother.

Rule 3. No person shall rise and speak more than three times on one subject without obtaining leave of Conference.

Rule 4. He shall adhere strictly to the subject and in no wise reflect upon the preceding speaker by making remarks on his slips, failings or imperfections; but shall fairly state the case and matter as nearly as he can, so as to convey his light or ideas.

Rule 5. Only the Moderator shall prohibit a member from expressing himself; or shall interrupt him before he is done with speaking; but this shall be a disorder unless the member has broken the Rules of Decorum.

Rule 6. If he please, the Moderator shall be entitled to the same privilege of speech as other members, provided that the chair be filled, and he shall be the last person to speak on the matter under discussion before he puts it to a vote.

Rule 7. As it shames religion, wounds the cause of Christ, and grieves true Christians, no member of our Association shall have the liberty to be whispering or laughing in time of public speech; and this disorder shall be magnified if he speak or act in wrath or anger, or in a threatening or degrading manner.

Rule 8. No person shall abruptly break off or absent himself or herself from conference without permission from the Moderator, and it shall be a disorder for any member to refuse to attend the conference.

Rule 9. Every question presented shall be read three times, and may be withdrawn at any time by him who made it; but, before it is received, the Moderator shall take a vote, and accordingly as there is a majority for or against debating it, it shall be answered or not, provided that no intricate question be imposed or asked and that those first be considered which effect the Correspondence of the Churches.

Rule 10. Unless withdrawn by the member who made it, every motion made and seconded shall be exposed to the vote of the Conference.

Rule 11. The woman has not a right by laws of Christ to usurp authority over the man, and therefore shall not speak in the Church, except in cases of conscience, or in such particular circumstances that the nature of the thing may require it.

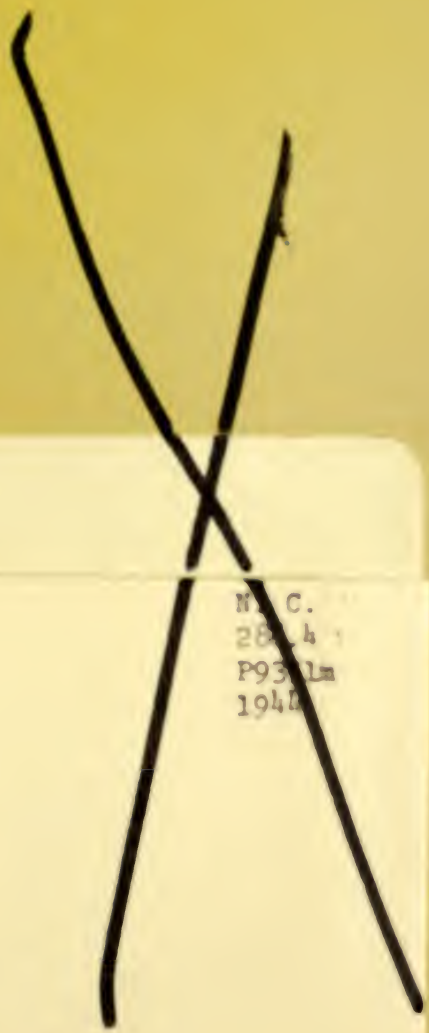
Rule 12. No complaint shall be brought into Conference against transgressing brethren respecting crimes of a private nature, until the aggrieved party has complied with the directions given by our Lord in Matthew XVIII, 15-17.

Rule 13. Any member being grieved at anything done in Conference holding his or her peace and not letting the same be known until Conference rises, and afterwards speaking of the matter, shall be considered in disorder, for it manifestly tends toward confusion.

Rule 14. If the minority shall be grieved at any time at the determination of the majority, they shall make the same known immediately to the Church; and, if satisfaction cannot be obtained, it may be necessary in such case to call upon the sister Churches for help; but the minority shall give up to the majority in all cases except in the receiving of members into fellowship or to office.

Rule 15. Any member willfully and knowingly breaking any of these rules shall be reproved immediately by the Moderator on behalf of the Conference.

Rule 16. If the Moderator neglects to reprove plainly and properly any member transgressing these rules, or behave in any unseemly or irreverent manner in time of Conference, he shall be considered in discord and liable to correction at the hands of the Correspondence.



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MINUTES

Of

EIGHTH ANNUAL MEETING

Of

The Primitive Baptist Association

Of

Eastern North Carolina

Held with the Church at

Juniper Church,
Johnson County, N. C.

October 26th and 27th, 1946.

"May His Word Be A Lamp Unto Our Feet and A Light Unto Our Pathway"

PROCEEDINGS

The eighth annual session of the Primitive Baptist Association of Eastern North Carolina was held with the Juniper Primitive Baptist Church in Johnson County, North Carolina, October 26th and 27th, 1946.

Worship began at eleven o'clock on Saturday.

Elder C. W. Miller opened with praise and prayer. Elder C. W. Miller preached the introductory sermon from 1st Cor. and 1st chapter.

Adjourned one hour for lunch.

AFTERNOON

The churches assembled in conference, opened with prayer by Elder W. C. Tuttle.

1st, On motion Elder S. B. Denny was chosen moderator, and Bro. Asa J. Hardison, clerk, and Bro. G. B. Pearce, assistant clerk.

2nd, On motion, visiting brethren and sisters were invited to seats with us and the following brethren and sisters were recognized and seated.

Saints Delight Church, Mr. and Mrs. Allen M. Smith.
Greensboro Church, Mrs. T. H. Williamson.
Greensboro, Elder and Mrs. W. C. Tuttle.
Ingleside Church, Mr. Harvey Greves.
Naples, N. Y., Justus Church, P. A., Mrs. Ada Severance.
Cammal Church, Mr. Ralph Miller, P. A.
Otege Church, Mrs. Alice Aspinwall, N. Y.
Elder C. E. Benson, Scranton, P. A.
Elder C. W. Miller representing Primitive Baptist Church at Hopewell, Va., and Salem Church in Richmond, Va.

Green Ford Church, Elder O. S. Young, Elder R. E. Johnson and Bro. O. A. Cobb.

3rd, On motion it was unanimously agreed that we take up correspondence with the upper Mayo Association and the following messengers were seated, Mr. and Mrs. W. L. Johnson, Mrs. R. W. Covington and Mrs. Anna C. Murray.

Messengers from this association were appointed to the upper Mayo Association as follows: Elder S. B. Denny, Bro. Donnie Dodd and Bro. David Dodd.

4th, Visiting brethren and sisters were present from the following Associations: Kehocton Association, Elder C. W. Miller and Mrs. Hilda C. Brown.

Ebenezer Association, Mrs. Frances DeMasters.

Little River Association, Mr. Alonzo Gregory and Mr. Joseph Matthews.

5th, Called for report from the churches of this Association and the following reported by messengers:

FREMONT: Bro. G. B. Pearce, Bro. I. G. Davis, Sister Iona Peacock and Sister J. S. Pike.

GREAT SWAMP: Sister Hattie Cozart, Lee West, Billy Williams and Lucy Hester.

JUNIPER: Brother David Dodd and Brother Ben J. Wood.

ROSE BAY: Bro. Wm. D. Daniel, Sister Malissa Carawan and Sister Brickhouse.

SMITHWICK'S CREEK: Bro. Walter A. Manning, Jordan G. Peel and Noah S. Roberson and Bro. Herman U. Peel, Alternate.

WILSON: Elder S. B. Denny, Sister Trecia High, Sister Sadie Keeton and Sister A. G. Wells.

6th, On motion appointed finance committee as follows: Bro. Asa J. Hardison, W. D. Daniel and I. G. Davis.

7th, On motion, a committee on arrangement of preaching was appointed as follows: Elder S. B. Denny, Asa J. Hardison, G. B. Pearce, Donnie Dodd and B. J. Wood.

8th, It was agreed that the next session of this Association be held with Smithwick's Creek Church in Martin County, North Carolina, near Williamston, N. C., on the fourth Sunday and Saturday before in October, 1947.

9th, It was agreed that the fifth Sunday meetings during the ensuing year be held at the following times and places:

March: Wilson Church.

June: Fremont Church.

August: Rose Bay Church.

November: Juniper Church.

10th, Agreed to meet tomorrow at 10 o'clock for song service and preaching at 10:30 o'clock.

11th, On motion the clerk was instructed to transcribe the minutes of this Association, together with the Constitution, Articles of Faith, and rules of Decorum, and have printed 500 copies for distribution.

12th, On motion conference adjourned in order. Thus ends the eighth session of the Primitive Baptist Association of Eastern North Carolina in sweet fellowship and Christian love: and we wish to thank our Heavenly Father for His protecting care for another year and trust we may have the pleasure of meeting you again in 1947.

Elder W. C. Tuttle and Elder C. E. Benson were invited to the stand and Elder W. C. Tuttle preached first from 10th chapter of St. John. Elder C. E. Benson preached from Acts of Apostles, 20th chapter, 28th verse.

SUNDAY MORNING

Services were opened with prayer by Elder W. C. Tuttle.

Elder C. W. Miller preached from Hebrews, 12th chapter, 18th to the 29th verse.

Elder C. E. Benson, 17 chapter St. John, last verse.

Elder S. B. Denny from Romans, 8th chapter.

Closing with prayer.

REPORT ON FINANCE

Receipts

Amount on hand from last year		$24.54
Received from the churches this year:		
Fremont	$15.00	
Great Swamp	10.00	
Wilson	15.00	
Rose Bay	5.00	
Juniper	15.00	
Smithwick's Creek	15.00	
From all the churches		75.00
Received from friends		94.00

Disbursements

MINUTES. 40,00

Gave ministers	115.00

BAL. 38,56

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder J. B. Lee, Four Oaks, N. C., Route 3.
Elder S. B. Denny, Wilson, N. C.
Elder P. E. Getsinger, Jamesville, N. C.

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It is the desire of this body to express its sincere thanks to our merciful Heavenly Father for favoring us with His spiritual blessings and good weather through this meeting, and to express our sincere appreciation of the co-operation of the people of the Juniper community during the sitting of this session of our Association and may the household of faith abound in love and sweet fellowship.

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ASA J. HARDISON, Clerk, Jamesville, N. C.

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Article 6. We believe that in God's own appointed time and way, by the effectual working of His Holy Spirit and the imputed righteousness of Jesus Christ, the elect shall be called, converted, justified, pardoned, sanctified, and born again;; and that it is impossible they can utterly refuse the overtures of mercy and shall persevere in holiness and never fall finally away. Rom. 6-14:23-24; Rom. 5-11.

Article 7. We believe in the resurrection of the dead, both of the just and the unjust, and a general judgment. 1st Cor. 15 chapter.

Article 8. We believe that the punishment of the wicked is everlasting, and that the joys of the righteous are eternal. Matt. 26-46.

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Article 13. We believe that we are required by the Gospel to praise God vocally with the singing of psalms and hymns. Heb. 13-15.

Article 14. We believe that the visible Church of Christ is a congregation of faithful servants who have found fellowship with each other and have agreed to observe a Christian discipline agreeable to the rules of the Gospel; and that it is a duty incumbent on every heaven-born soul to be baptised on a public profession of his experience and to become a regular member of this visible Church. Acts 22-16.

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C286.4

MINUTES

Of

NINTH ANNUAL MEETING

Of

The Primitive Baptist Association

Of

Eastern North Carolina

Held with the Church at

Smithwick's Creek Church
Martin County, N. C.

October 25th and 26th, 1947

ELDER P. E. GETSINGER, Moderator, Jamesville, N. C.
ASA J. HARDISON, Clerk, Jamesville, N. C.
G. B. PEARCE, Assistant Clerk, Fremont, N. C.

"May His Word Be A Lamp Unto Our Feet and A Light Unto Our Pathway"

PROCEEDINGS

The ninth annual session of the Primitive Baptist Association of Eastern North Carolina was held with the Smithwicks Creek Primitive Baptist Church in Martin County, North Carolina, October 25th and 26th, 1947.

Worship began at eleven o'clock Saturday.

Elder S. B. Denny opened with praise and prayer. The introductory sermon was preached by Elder C. W. Miller, Text: 2nd Chapter, first five verses of Timothy.

Elder Miller was followed by Elder Orvin J. Huffman, Text: 10 Chapter of Romans.

Adjourned one hour for lunch.

AFTERNOON

The churches assembled in conference, opened with prayer by Elder Sanford L. Hornsby.

1st, on motion Elder P. E. Getsinger was chosen moderator and Asa J. Hardison, Clerk, and Bro. G. B. Pearce, assistant clerk.

2nd, on motion visiting brethren and sisters were invited to seats with us and the following were recognized and seated:

Ketocton Association: Elder C. W. Miller, Mr. and Mrs. Henry E. Brown, Miss Ailene Brown, Mrs. Elizabeth Biggs and Mrs. Mary Fitz.

Upper Mayo Association: Elder J. A. Fagg, Mr. and Mrs. W. W. Fagg, Mr .and Mrs. W. L. Johnson, Mr. and Mrs. J. E. Clark, Mrs. J. F. McGee, Mrs. R. W. Covington, Mr. and Mrs. James A. Murray, and Mrs. Annie C. Murray, Winston-Salem, N. C.

Flin River Association: Elder T. R. Crawford.

Ebenezer Association: Elder and Mrs. J. Harvey Daily and Mrs. Jas. Pearson Virginia.

Silver Creek Association: Elder Orvin J. Huffman, Miss Ann Huffman, Miss Mary Huffman, Twins, Miss Alice Marie Gaddy and Miss Justine Gaddy, Asheville, N. C.

Mt. Enon Association: Mr. Hilton Rouleson, Salem Church, Florida.

Little River Association: Elder and Mrs. M. M. Denning, Cary, North Carolina.

Other Associations and Churches: Elder C. E. Benson and wife, Clark's Summit, P. A.

Mrs. S. M. Benson, Clark's Summit.

Thos. R. Benson, Denton, Md.

Elder Sanford L. Hornsby, Lower Wetumpka Association, Tallassee, Alabama.

Mrs. Sam Mitchell, Hopewell Church, Va.

Mr. Joshua L. Johnson, Benson, N. C.

Mr. M. N. Todd, Benson, N. C.

Mr. Arville L. Richardson, Benson, N. C.

Mrs. Lola M. Johnson, Benson, N. C.

Mrs. O. L. Richardson, Benson, N. C.

Saint's Delight Church, Mr. and Mrs. Allen M. Smith, Winston-Salem, N. C.

Mrs. A. D. Thore, Hopewell Church, Va.

Mrs. Mary S. Rose, Hopewell, Va.

Mr. Amos D. Benson, Montchanin, Del.

Mr. Alonza Hands, New Castle, Del.

Mrs. Bertha M. Frasher, New Castle, Del.
Mr. Farrell H. Benson, Elsmere, Del.
Mrs. Emily F. Hands, New Castle, Del.
Union Association, James M. Young, Licentiate, Fender, Ga.

3rd, Appointed messengers to upper Mayo Association, Eld. S. B. Denny and Eld. P. E. Getsinger.

4th, It was agreed that this association take up correspondence with Flin River Association; messengers appointed Elder S. B. Denny and Elder J. B. Lee.

5th, It was agreed to take up correspondence with Ketocton Association, Elder C. W. Miller bringing their petition. The following messengers appointed, Elder J. B. Lee and Elder P. E. Getsinger.

6th, On motion called for report from the churches of this association, and the following reported by messengers and letters:

FREMONT CHURCH: Bro. and Sister G. B. Pearce, Sister Wiggs and Bro. I. G. Davis.

GREAT SWAMP CHURCH: Sisters Cozart, Williams, Allen and Sister West.

JUNIPER CHURCH: Elder J. B. Lee and Sister Ada Barnes.

ROSE BAY CHURCH: Bro. Wm. D. Daniel, Sister Malissa Carawan, Sister Mary Brickhouse and Sister Annie Brickhouse.

SMITHWICK'S CREEK CHURCH: Bro. Sylvester Peel, Walter A. Manning and Bro. John A. Revels, and Herman U. Peel, alternate.

WILSON CHURCH: Bro. Ernest Thomas, Sister Mattie Hearne and Sister Trecy High.

7th, Appointed a finance committee as follows: Asa J. Hardison, Jno. A. Revels and Bro. Noah S. Roberson.

8th, On motion a committee on arrangements of preaching: Elder S. B. Denny, Elder P. E. Getsinger and Elder J. B. Lee.

9th, It was agreed that the next session of this Association be held with the church at Fremont, in Wayne County, North Carolina, the fourth Sunday and Friday and Saturday before, in October 1948.

10th, It was agreed that the fifth Sunday meetings during the ensuing year be held at the following times and places: February, Wilson Church; May, Smithwick's Creek Church; August, Rose Bay Church; October, Juniper Church.

11th, It was agreed to meet tomorrow at 9:30 A. M. for song service and preaching beginning at 10:00 A. M.

12th, On motion the clerk was instructed to transcribe the minutes of the association together with the Constitution, Articles of Faith and Rules of Decorum and have printed five hundred copies for distribution.

13th, Conference adjourned in order.

Elder Sanford L. Hornsby was invited to the stand and preached, Text, 2nd chapter, 57th verse of Saint Luke.

Then meeting adjourned to meet again Saturday night.

After a good song service, Elder J. Harvey Daily preached; followed by James M. Young, Licentiate. Benediction by Elder M. M. Denning.

SUNDAY MORNING

Services were opened with praise and prayer by Elder C. W. Miller. Elder C. E. Benson preached first, Text, Romans 8th Chapter, 35th verse.

Elder J. A. Fagg, no special text.

Elder T. R. Crawford, 2nd chapter, 14th verse, Song of Solomon.

Benediction by Elder J. A. Fagg.

REPORT ON FINANCES

Received from the churches:		
Fremont	$20.00	
Great Swamp	15.00	
Juniper	15.00	
Rose Bay	5.00	
Smithwick's Creek	15.00	
Wilson	25.00	
From all the churches		$ 95.00
Received from friends		200.46
Brought forward from last year		38.54
Total		$334.00

Disbursements

Gave visiting ministers	$255.00
Gave home ministers	30.00
Printing and postage	49.00
Total	$334.00
Donation from Smithwick's Creek Church to help build a Church in Asheville, N. C.	$25.00

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder J. B. Lee, Four Oaks, N. C., R. 3.
Elder S. B. Denny, Wilson, N. C.
Elder P. E. Getsinger, Jamesville, N. C.

TIME OF MEETINGS

The churches, pastors and time of meeting are as follows:

Fremont, Fremont, N. C., Elder S. B. Denny. Third Sunday and Saturday before each month. Yearly meeting in September.

Great Swamp, Greenville, N. C., Elder S. B. Denny. Time of meeting changed fom the fourth Sunday to the first Sunday of each month and hold Saturday services quarterly: March, June, September and December. Yearly meeting in September.

Juniper, near Four Oaks, N. C., Elder J. B. Lee. First Sunday and Saturday before of each month. Yearly meeting in September.

Smithwick's Creek, near Williamston, N. C., Elder P. E. Getsinger. Fourth Sunday and Saturday before of each month. Yearly meeting in August.

Wilson, Wilson, N. C., Elder S. B. Denny. Second Sunday and Saturday before and every Fourth Sunday at 11 a. m.

Rose Bay, near Swanquarter, N. C., Elder O. S. Young. Second Sunday and Saturday before of each month. Yearly meeting in September.

New Hickory Grove (an Arm of Juniper), Elder J. B. Lee. Second Sunday of each month

It is the desire of this body to express its sincere thanks to our merciful Heavenly Father for favoring us with His spiritual blessings and good weather through this meeting, and to express our sincere appreciation of the cooperation of the people of the Smithwick's Creek community during the sitting of this session of our Association and may the household of faith abound in love and sweet fellowship.

ELDER P. E. GETSINGER, Moderator, Jamesville, N. C.

ASA J. HARDISON, Clerk, Jamesville. N. C.

G. B. PEARCE, Assistant Clerk, Fremont, N. C.

The Primitive Baptist Association
of
Eastern North Carolina

CONSTITUTION

We, the subscribing Primitive Baptist Churches of Eastern North Carolina, who have been regularly baptised on a profession of our faith in Jesus Christ, and who have become convinced of the necessity of a frequent combination of Churches; and in order to discharge the duty of watching over each other as Christ has commanded; do hereby propose to observe and keep the order and rules of our Association according to the following plan and form of government.

Section 1. Our Association, when it has convened shall be governed by regular and proper Rules of Decorum, and every member Church shall subscribe without exception to the Constitution and to the Primitive Baptist Articles of Faith. 1st Cor. 14-40; Rom. 1-16-17.

Section 2. The members thus chosen and convened shall be known as the Primitive Baptist Association, providing for themselves a Moderator and Clerk, who shall serve them during the session: using the pastor of the church where said Association assembles, if he is present, and a member of this Association, if not present, the power to appoint a Moderator shall be in the delegates of the church entertaining the Association.

Section 3. Each and every Church in our Association shall be entitled to representation, but no Church shall have a right to more than three messengers to the Association until she shall exceed one hundred members, and then she shall have a right to an additional messenger for every fifty after the first hundred. Rom. 12-10.

Section 4. These messengers shall be entitled to seats in our Association after producing letters certifying their qualified appointment. Nahum 2-1.

Section 5. The members of our Association thus convened shall have no power to lord it over God's heritage, nor shall they have any clerical power over the Churches, nor shall they infringe upon any of the internal rights of any Church in the Association; for these rules are intended solely for preserving order in the House of God and for governing the members of this Association while assembled in the Conference. 1st. Peter 5-3:5.

Section 6. The Conference shall be composed of the members of our Association, together with any members of sister Primitive Baptist Churches, Association, and Unions that are present in fellowship and have liberty to seats with us. Hassell's History, page 696.

Section 7. A new Church desiring to be admitted to our Association may do so by making application with letter and messengers; and if she be found upon examination to have been constituted by an orthodox Presbytery and to merit the fellowship of orderly sister Churches, she shall be received into the Association, which shall be made manifest by the Moderator extending to her messengers the right hand of fellowship. 1st John 1-3.

Section 8. Likewise, it shall be a privilege of our Association to admit as assistants any orderly Primitive Baptist minister who may be present. 1st Tim. 6-1:2.

Section 9. The members of our Association, after having been properly delegated and convened, shall compose and be denominated. The Primitive Baptist Association of Eastern North Carolina.

Section 10. The names of the several members of our Association shall be enrolled by the Clerk and shall be called over distinctly as often as may be required, a significant mark being placed by the names of all those absent. Hassell's History, page 696-701.

Section 11. A faithful record of all transactions of our Association shall be kept by the Clerk, who shall be compensated for his services, and before the Meeting adjourns, this record shall be read distinctly and corrected, if need be, and shall be signed by the Moderator and the Clerk. Hassell's History, page 697.

Section 12. Our Association shall endeavor to furnish the Churches with minutes of the Annual Conference meetings, which the Lord willing, will be held 4th Sunday and Saturday before in October of each year.

Section 13. It shall be the duty of each Church in our Association to contribute once a year voluntarily such sums as she shall think proper for defraying the expenses of the Associations and these sums shall be brought by the hands of the respective messengers and deposited into the directions of Conference. Col. 4-1.
the hands of the Clerk of the Association who shall be held accountable for all moneys received by him and shall disburse the same according to

Section 14. A door shall be opened, when thought necessary, for the admission of new members into fellowship, subject to the approval of their home Church, but none shall be admitted except by the unanimous consent, and who shall first relate verbally his experience, or give an account of the work of God on his soul; and, secondly, if the Church requires it, shall state his faith and principles; and, thirdly, the Church shall make diligent inquiry respecting his moral conduct, and when full satisfaction has been obtained, the Moderator, Pastor, or Deacons shall manifest the same by giving him the right hand of fellowship, thereby receiving him in regular form. Hassell's History, page 696.

Section 15. When requested to do so in regular Conference, our Association shall give any Church or Churches the best possible advice in matters of difficulty, provided that the question is not of a disciplinary character requiring local adjustment and has been debated already in the Church sending it. Hebrews 12-14:15.

Section 16. Our Association shall inquire into the cause why any member Church has failed at any time to keep the communion with her sister Churches or to represent herself in the Association, and shall make every endeavor to remove the difficulty and to reconcile them together again. Hebrews 13-7; Jam. 5-16; 2nd Cor. 5-18.

Section 17. Our Association shall withdraw, only after full Gospel steps toward agreement have been taken, from any Church or Churches which have violated the rules of the Association, deviated from the sound orthodox principles of religion, or become immoral in practice. Acts

Section 18. The Constitution, Articles of Faith, and Rules of Decorum shall be amended whenever a majority of our Association may deem it necessary. Hassell's History, page 697.

Section 19. Our Association shall adjourn at any time to meet at future time or place which may be most convenient to the various Churches represented.

ARTICLES OF FAITH

Preamble. For as much as God hath been graciously pleased to make known unto us His revealed will, His word of truth, the great privilege of the blessed Gospel of our Lord and Saviour Jesus Christ, and hath made us experience His love and favor in that He hath called us from our state of nature in which state we were enemies to God by wicked works, and hath revealed to us through Christ the hope of glory; Therefore, for the better carrying out of our mutual comfort, the advancement of the great privilege of true religion to the glory of God, and the praise of His glorious grace; we whose names are hereunto subscribed do make and publish the following profession of our faith:

Article 1. We believe in the Being of God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy, and truth and that this God has revealed Himself in His Word under the characters of Father, Son, and Holy Ghost. Matthew 28-19; St. John 1-1.

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White Oak-
Contentnea
Kehukee
E. Carolina
Black Creek
Lower Mayo
Upper Mayo
Center
orig. Abbotte Creek
Abbotte Creek 2
orig. Bear Creek
Bear Creek 2
Silver Creek.

Old Line
Conservatives

C286.4

MINUTES

Of

TENTH ANNUAL MEETING

Of

The Primitive Baptist Association

Of

Eastern North Carolina

Held with the Church at

Fremont Church

Wayne County, N. C.

October 22nd, 23rd and 24th, 1948

ELDER S. B. DENNY, Moderator, Wilson, N. C.
ASA J. HARDISON, Clerk, Jamesville, N. C.
SISTER G. B. PEARCE, Assistant Clerk, Fremont, N. C.

"May His Word Be A Lamp Unto Our Feet and A Light Unto Our Pathway"

PROCEEDINGS

The Tenth Annual session of the Primitive Baptist Association of Eastern North Carolina was held with the Fremont Primitive Baptist Church in Fremont, Wayne County, North Carolina, October 22nd, 23rd and 24th, 1948.

Worship began at eleven o'clock Friday.

Elder J. B. Lee opened with praise and prayer. The introductory sermon was preached by Elder C. W. Miller. Text: 10th Chapter, Paul's letter to Hebrews, 31st through 39th verse.

Adjourned one hour for lunch.

AFTERNOON

Assembling back in the church after a song service Elder J. R. Worrell and Elder E. L. Holley were invited to the stand. Elder J. R. Worrell preached first, Text, 1st Chapter of Corinthians, 20th through 24th verse, followed by Elder E. L. Holley, Text 33rd Chapter of Exodus, 12th verse through the chapter.

Adjourned to meet Saturday at 10:30 o'clock.

Benediction by Elder P. E. Getsinger.

SATURDAY A. M.

Services were opened with prayer by Elder Albert F. Sudduth. Elder L. L. Huffman preached first, Text: 1st Chapter, St. John, followed by his son, Elder Orvin J. Huffman, Text: 63rd Chapter of Isaiah.

Adjourned one hour for lunch.

SATURDAY AFTERNOON

The Churches of the Association assembled in conference and opened with prayer by Elder E. L. Holley.

1st on motion: Elder S. B. Denny was chosen Moderator and Asa J. Hardison, Clerk and Sister G. B. Pearce, Assistant Clerk.

2nd on motion: Visiting brethren and sisters were invited to seats with us and the following were recognized and seated: Ketocton Association, Elder C. W. Miller, Sister Alice Corder, Brother and Sister H. E. Brown and daughter, Ailene, Brother and Sister Samuel Mitchell, Bro. and Sister Michael Stefanis and Sister Elizabeth Biggs and daughter, and Sister Annabelle Compton of Virginia; Upper Mayo Association, Elder J. R. Worrell; Ebenezer Association, Elder and Sister Albert F. Sudduth and daughter, Winnie, and Sister James Pearson; Mt. Enon Association, Elder E. L. Holley; Flint River Association, not represented; Silver Creek Association, Elder L. L. Huffman, Elder Orvin J. Huffman, Sisters Ann Huffman and Mary Huffman (twins), Miss Alice Marie Gaddy and Miss Justine Gaddy of Asheville, N. C.; other Associations and Churches, Elder and Sister C. E. Benson, Clarks Summit, Pa.; Pastor Justus, Primitive Baptist Church, Pa., Ingleside Naples, N. Y., Otego and Commal Church, Pa.; Bro. T. R. Benson, Cow Marsh, Primitive Baptist Church, Wyoming, Dela.; Bro. George W. Benson, Wilmington Church, Wilmington, Dela.; Bro. Amos Benson, Wilmington, Dela.; Bro. and Sister George Fouraker, Wilmington Primitive Baptist Church, Wilmington, Dela.; Bro. and Sister Wilmer L. Jones, Wilmington Primitive Baptist Church, Wilmington, Dela.; Sister Bertha M. Frasher, Cow Marsh Church and Emily F. Hands, Cow Marsh Church, Middletown, Dela.; Sister Chester Baker, Cow Marsh Church, Wyoming, Dela., Elder Carl T. Mabe, Lawsonville, N. C., Elder M. M. Denning and Sister Denning and daughter, Bobby Jean, Cary, N. C., Bro.

and Sister Joseph F. Matthews, Cleveland Church, Angier, N. C., Bro. and Sister J. L. Johnson, Cleveland Church, Benson, N .C., Bro. D. W. Denning, Angier, N. C., Sister Katherine Williams, Cleveland Church, Sister J. E. Stevenson, Cleveland Church, Elder Robert E. Johnson, Johnson County, N. C., Bro. and Sister W. M. Reynolds and family, New Castle, Dela., Sister Alonza Hands, Sister A. Biscoe, Sister J. Keenan and son, Harry, and Sister B. Frasher, Middletown, Dela., Sister J. W. Thigpen, Ricksville, N. C.; Sister Bettie Jones, Wilson, N. C.; Sister C. A. Sasser, Goldsboro, N. C., Sister Lewis Sasser, Fremont, N. C., Bro. and Sister W. C. Johnson, Winston-Salem, N. C., Bro. Francis Chesson, Wake Forest College, Wake Forest, N. C., Bro. William Lewis, Wake Forest College, N. C.

3rd on motion: Appointed messengers to visit the following Associations, Upper Mayo, Elder S. B. Denny, Flint River Association, Elder P. E. Getsinger and Bro. Verlin Griffin, Ketocton Association, Elder E. B. Denny.

4th on motion: Called for letters and messengers from the Churches of the Association. Fremont Church, Bro. I. G. Davis and Bro. Milton Hooks, Great Swamp Church, Sisters Hattie Cozart, Lee West, Bob Allen, and Sister J. R. Worrell; Juniper Church, Elder J. B. Lee and Bro. J. W. Dodd; Rose Bay Church, Bro. Wm. D. Daniel, Sister Malissa Carawan, and Sister Mary Brickhouse; Smithwick's Creek Church, Bro. Verlin Griffin, Bro. Jno. A. Revels, and Bro. Jordan G. Peel and Bro. Lewis H. Roberson, alternate; Wilson Church, Bro. J. F. Batts and Bro. Ernest Thomas.

5th on motion: Appointed a finance committee, Asa J. Hardison, Bro. Wm. G. Hardison and Bro. I. G. Davis.

6th on motion: Appointed a committee on arrangements of preaching, Bro. J. F. Batts and Bro. I. G. Davis.

7th: It was agreed that the next session of this association be held with Rose Bay Primitive Baptist Church in Hyde County, North Carolina, two days 4th Sunday and Saturday before in October, 1949. It was agreed that services be held at Smithwick's Creek Church on Friday before the fourth Sunday in October 1949.

8th: It was agreed that the fifth Sunday meetings during the ensuing year be held at the following times and places: No union in January, May at Smithwick's Creek, July, Wilson, October, Juniper Church.

9th: It was agreed to meet tomorrow at 10:00 A. M.

10th on motion: The clerk was instructed to transcribe the minutes of the Association together with the Constitution Articles of Faith and Rules of Decorum and have printed five hundred copies for distribution.

11th: Agreed Conference adjourn with prayer by Elder C. W. Miller. Elder Robert E. Johnson and Elder M. M. Denning were invited to the stand. Elder Johnson preached first, Text: 1st Cor. 13-13 followed by Elder M. M. Denning, Text: 43rd Psalm. Benediction by Elder Carl T. Mabe.

SUNDAY MORNING

Services were opened with song and prayer by Elder P. E. Getsinger. Elder C. E. Benson preached first, Text: 11th Chapter, Acts, 1-18.

Elder Albert F. Sudduth, Text: 21st Chapter of Revelation, 9th including 24th verse.

Elder Carl T. Mabe, no special text.

Benediction by Elder C. W. Miller.

REPORT ON FINANCES

Received from the Churches:		
Fremont	$15.00	
Great Swamp	10.00	
Juniper	20.00	
Rose Bay	15.00	
Smithwick's Creek	20.00	
Wilson	25.00	
From all the churches		$105.00
Received from Cleveland Primitive Baptist Church		10.50
Received from friends		99.42
From last year		00.00
Total		$214.92

Disbursements

Gave ministers	$164.92
Printing and Postage	50.00
Total	$214.92

RESOLUTION OF RESPECT

Brother G. B. Pearce, our beloved assistant Clerk, entered into rest September 15, 1948, and while we miss his presence and his kind advice and assistance in this, our Annual Association, we desire to bow in humble submission to the will of Him that doeth all things well, believing that our loss is His eternal gain.

S. B. Denny, Moderator.

TIME OF MEETINGS

The churches, pastors and time of meeting are as follows:

Fremont, Fremont, N. C., Elder S. B. Denny. Third Sunday each month and Saturday. Services quarterly, March—June—Sept.—Dec. Yearly meeting in September.

Great Swamp, Greenville, N. C., Elder S. B. Denny. Time of meeting changed fom the fourth Sunday to the first Sunday of each month and hold Saturday services quarterly: March, June, September and December. Yearly meeting in September.

Juniper, near Four Oaks, N. C., Elder J. B. Lee. First Sunday and Saturday before of each month. Yearly meeting in September.

Smithwick's Creek, near Williamston, N. C., Elder P. E. Getsinger. Fourth Sunday and Saturday before of each month. Yearly meeting in August.

Wilson, Wilson, N. C., Elder S. B. Denny. Second Sunday and Saturday before and every Fourth Sunday at 11 a. m.

Rose Bay, near Swanquarter, N. C., Elder P. E. Getsinger. Second Sunday and Saturday before of each month. Yearly meeting in September.

New Hickory Grove (an Arm of Juniper), Elder J. B. Lee. Second Sunday of each month

It is the desire of this body to express its sincere thanks to our merciful Heavenly Father for favoring us with His spiritual blessings and good weather through this meeting, and to express our sincere appreciation of the cooperation of the people of the Fremont community during the sitting of this session of our Association and may the household of faith abound in love and sweet fellowship.

ELDER S. B. DENNY, Moderator, Wilson, N. C.
ASA J. HARDISON, Clerk, Jamesville. N. C
SISTER G. B. PEARCE, Assistant Clerk, Fremont, N. C.

The Primitive Baptist Association

of

Eastern North Carolina

CONSTITUTION

We, the subscribing Primitive Baptist Churches of Eastern North Carolina, who have been regularly baptised on a profession of our faith in Jesus Christ, and who have become convinced of the necessity of a frequent combination of Churches; and in order to discharge the duty of watching over each other as Christ has commanded; do hereby propose to observe and keep the order and rules of our Association according to the following plan and form of government.

Section 1. Our Association, when it has convened shall be governed by regular and proper Rules of Decorum, and every member Church shall subscribe without exception to the Constitution and to the Primitive Baptist Articles of Faith. 1st Cor. 14-40; Rom. 1-16-17.

Section 2. The members thus chosen and convened shall be known as the Primitive Baptist Association, providing for themselves a Moderator and Clerk, who shall serve them during the session: using the pastor of the church where said Association assembles, if he is present, and a member of this Association, if not present, the power to appoint a Moderator shall be in the delegates of the church entertaining the Association.

Section 3. Each and every Church in our Association shall be entitled to representation, but no Church shall have a right to more than three messengers to the Association until she shall exceed one hundred members, and then she shall have a right to an additional messenger for every fifty after the first hundred. Rom. 12-10.

Section 4. These messengers shall be entitled to seats in our Association after producing letters certifying their qualified appointment. Nahum 2-1.

Section 5. The members of our Association thus convened shall have no power to lord it over God's heritage, nor shall they have any clerical power over the Churches, nor shall they infringe upon any of the internal rights of any Church in the Association; for these rules are intended solely for preserving order in the House of God and for governing the members of this Association while assembled in the Conference. 1st. Peter 5-3:5.

Section 6. The Conference shall be composed of the members of our Association, together with any members of sister Primitive Baptist Churches, Association, and Unions that are present in fellowship and have liberty to seats with us. Hassell's History, page 696.

Section 7. A new Church desiring to be admitted to our Association may do so by making application with letter and messengers; and if she be found upon examination to have been constituted by an orthodox Presbytery and to merit the fellowship of orderly sister Churches, she shall be received into the Association, which shall be made manifest by the Moderator extending to her messengers the right hand of fellowship. 1st John 1-3.

Section 8. Likewise, it shall be a privilege of our Association to admit as assistants any orderly Primitive Baptist minister who may be present. 1st Tim. 6-1:2.

Section 9. The members of our Association, after having been properly delegated and convened, shall compose and be denominated. The Primitive Baptist Association of Eastern North Carolina.

Section 10. The names of the several members of our Association shall be enrolled by the Clerk and shall be called over distinctly as often as may be required, a significant mark being placed by the names of all those absent. Hassell's History, page 696-701.

Section 11. A faithful record of all transactions of our Association shall be kept by the Clerk, who shall be compensated for his services, and before the Meeting adjourns, this record shall be read distinctly and corrected, if need be, and shall be signed by the Moderator and the Clerk. Hassell's History, page 697.

Section 12. Our Association shall endeavor to furnish the Churches with minutes of the Annual Conference meetings, which the Lord willing, will be held 4th Sunday and Saturday before in October of each year.

Section 13 It shall be the duty of each Church in our Association to contribute once a year voluntarily such sums as she shall think proper for defraying the expenses of the Associations and these sums shall be brought by the hands of the respective messengers and deposited into the hands of the Clerk of the Association who shall be held accountable for all moneys received by him and shall disburse the same according to the direction of Association. Col. 4-1.

Section 14. A door shall be opened, when thought necessary, for the admission of new members into fellowship, subject to the approval of their home Church, but none shall be admitted except by the unanimous consent, and who shall first relate verbally his experience, or give an account of the work of God on his soul; and, secondly, if the Church requires it, shall state his faith and principles; and, thirdly, the Church shall make diligent inquiry respecting his moral conduct, and when full satisfaction has been obtained, the Moderator, Pastor, or Deacons shall manifest the same by giving him the right hand of fellowship, thereby receiving him in regular form. Hassell's History, page 696.

Section 15. When requested to do so in regular Conference, our Association shall give any Church or Churches the best possible advice in matters of difficulty, provided that the question is not of a disciplinary character requiring local adjustment and has been debated already in the Church sending it. Hebrews 12-14:15.

Section 16. Our Association shall inquire into the cause why any member Church has failed at any time to keep the communion with her sister Churches or to represent herself in the Association, and shall make every endeavor to remove the difficulty and to reconcile them together again. Hebrews 13-7; Jam. 5-[illegible]; 2nd Cor. 5-18.

Section 17. Our Association shall withdraw, only after full Gospel steps toward agreement have been taken, from any Church or Churches which have violated the rules of the Association, deviated from the sound orthodox principles of religion, or become immoral in practice. Acts

Section 18. The Constitution, Articles of Faith, and Rules of Decorum shall be amended whenever a majority of our Association may deem it necessary. Hassell's History, page 697.

Section 19. Our Association shall adjourn at any time to meet at future time or place which may be most convenient to the various Churches represented.

ARTICLES OF FAITH

Preamble. For as much as God hath been graciously pleased to make known unto us His revealed will, His word of truth, the great privilege of the blessed Gospel of our Lord and Saviour Jesus Christ, and hath made us experience His love and favor in that He hath called us from our state of nature in which state we were enemies to God by wicked works, and hath revealed to us through Christ the hope of glory; Therefore, for the better carrying out of our mutual comfort, the advancement of the great privilege of true religion to the glory of God, and the praise of His glorious grace; we whose names are hereunto subscribed do make and publish the following profession of our faith:

Article 1. We believe in the Being of God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy, and truth and that this God has revealed Himself in His Word under the characters of Father, Son, and Holy Ghost. Matthew 28-19; St. John 1-1.

Article 2. We believe that Almighty God has made known His mind and will to the church of men by his Divine Spirit, which we believe to be of divine authority, and containing all things necessary to be known for the salvation of men and women: the same is comprehended or contained in the books of the Old and New Testament. St. John 5-39; 2 Timothy 3-16:17.

Article 3. We believe that God, before the foundation of the world, for a purepose of His own glory, did elect a certain number of men and angels to eternal life; and that this election is particular, eternal, and unconditional on the creature's part. St. John 15-16. Rom. 9-11; 1st Peter 1-2; St. John 10-27:28:29.

Article 4. We believe that when God made man at first he was pure, upright, created in the image of his Maker; but liable to fall; that he stood as a federal head or representative of all his natural offspring.

Article 5. We believe that it is utterly out of power of men as fallen creatures to keep the law of God perfectly, repent of their sins truly, or believe in Christ, except they be drawn in faith by the Holy Spirit. John 6-44; Ephesians 2-8:9:10.

Article 6. We believe that in God's own appointed time and way, by the effectual working of His Holy Spirit, and the imputed righteousness of Jesus Christ, the elect shall be: Called, converted, justified, pardoned, sanctified and born again; and that it is impossible they can utterly refuse the call, but shall be made willing by divine grace to receive the overtures of mercy and shall persevere in holiness and never fall finally away. Rom. 6-14: 23-24. Rom. 5-11.

Article 7. We believe in the resurrection of the dead, both of the just and the unjust, and a general judgment. 1st Cor. 15 chapter.

Article 8. We believe that the punishment of the wicked is everlasting, and that the joys of the righteous are eternal. Matt. 26-46.

Article 9. We believe it to be a duty incumbent on all God's people to walk religiously in good works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love. James 2-18.

Article 10. We believe that Baptism and the Lord's Supper are Gospel ordinances belonging to the converted or true believers; that persons who were sprinkled or dipped while in unbelief were not regularly baptised according to God's word; ;and that such ought to be baptised by immersion after they are savingly converted into the faith of Christ. 1st John 13· Mark 1-9.

Article 11. We believe that the washing of feet in connection with the Sacrament of the Lord's Supper is an example of Jesus Christ, but that its observance is rather a matter of preference than a Gospel requirement on the part of the individual person or church. John 13-4:5.

Article 12. We believe that no Minister has a right to the administration of the Holy Ordinances, only such as are regularly called and come under the imposition of hands by the Presbytery.

Article 13. We believe that we are required by the Gospel to praise God vocally with the singing of psalms and hymns. Heb. 13-15.

Article 14. We believe that the visible Church of Christ is a congregation of faithful servants who have found fellowship with each other and have agreed to observe a Christian discipline agreeable to the rules of the Gospel; and that it is a duty incumbent on every heaven-born soul to be baptised on a public profession of his experience and to become a regular member of this visible Church. Acts 22-16.

Article 15. We believe that every Church is independent in matters of internal discipline; and that Associations, Councils and Conferences of several Ministers or Churches are not to impose on the respective Churches the keeping, holding, or maintaining of any principle or practice contrary to their individual judgment, but only to set and act as an advisory council. 1st Cor. 11-3; Col. 1-16-17.

Article 16. Lastly, we believe that, for the mutual comfort, union, and satisfaction of the various Churches of the Primitive Baptist faith and order, we ought to meet in an association way, wherein each Church shall represent her case by her delegates and attend as often as is necessary to advise with the sister Churches in conference; and the decision of matters in such a Correspondence not be imposed, or in any wise binding on any Church without her consent. Act 15-25; Heb. 10-24:25.

RULES OF DECORUM

Rule 1. Our Associational Meetings and Conferences shall be opened and closed with prayer by the Moderator or any person upon whom he may call.

Rule 2. No member desiring to speak shall do so without rising from his seat and addressing the one chosen to preside under the appellation of Brother Moderator; nor shall a member of our Association address another by any term other than that of Brother.

Rule 3. No person shall rise and speak more than three times on one subject without obtaining leave of Conference.

Rule 4. He shall adhere strictly to the subject and in no wise reflect upon the preceding speaker by making remarks on his slips, failings or imperfections; but shall fairly state the case and matter as nearly as he can, so as to convey his light or ideas.

Rule 5. Only the Moderator shall prohibit a member from expressing himself; or shall interrupt him before he is done with speaking; but this shall be a disorder unless the member has broken the Rules of Decorum.

Rule 6. If he please, the Moderator shall be entitled to the same privilege of speech as other members, provided that the chair be filled, and he shall be the last person to speak on the matter under discussion before he puts it to a vote.

Rule 7. As it shames religion, wounds the cause of Christ, and grieves true Christians, no member of our Association shall have the liberty to be whispering or laughing in time of public speech; and this disorder shall be magnified if he speak or act in wrath or anger, or in a threatening or degrading manner.

Rule 8. No person shall abruptly break off or absent himself or herself from conference without permission from the Moderator, and it shall be a disorder for any member to refuse to attend the conference.

Rule 9. Every question presented shall be read three times, and may be withdrawn at any time by him who made it; but, before it is received, the Moderator shall take a vote, and accordingly as there is a majority for or against debating it, it shall be answered or not, provided that no intricate question be imposed or asked and that those first be considered which effect the Correspondence of the Churches.

Rule 10. Unless withdrawn by the member who made it, every motion made and seconded shall be exposed to the vote of the Conference.

Rule 11. The woman has not a right by laws of Christ to usurp authority over the man, and therefore shall not speak in the Church, except in cases of conscience, or in such particular circumstances that the nature of the thing may require it.

Rule 12. No complaint shall be brought into Conference against transgressing brethren respecting crimes of a private nature, until the aggrieved party has complied with the directions given by our Lord in Matthew XVIII, 15-17.

Rule 13. Any member being grieved at anything done in Conference holding his or her peace and not letting the same be known until Conference rises, and afterwards speaking of the matter, shall be considered in disorder. for it manifestly tends toward confusion.

Rule 14. If the minority shall be grieved at any time at the determination of the majority, they shall make the same known immediately to the Church; and, if satisfaction cannot be obtained, it may be necessary in such case to call upon the sister Churches for help; but the minority shall give up to the majority in all cases except in the receiving of members into fellowship or to office.

Rule 15. Any member willfully and knowingly breaking any of these rules shall be reproved immediately by the Moderator on behalf of the Conference.

Rule 16. If the Moderator neglects to reprove plainly and properly any member transgressing these rules, or behave in any unseemly or irreverent manner in time of Conference, he shall be considered in discord and liable to correction at the hands of the Correspondence.

L286.4

MINUTES

Of

ELEVENTH ANNUAL MEETING

Of

The Primitive Baptist Association

Of

Eastern North Carolina

Held with the Church at

Rose Bay

Hyde County, N. C.

October 22nd and 23rd, 1949

ELDER P. E. GETSINGER, Moderator, Jamesville, N. C.
ASA J. HARDISON, Clerk, Jamesville, N. C.
SISTER NETTIE R. PEARCE, Assistant Clerk, Fremont, N. C.

"May His Word Be A Lamp Unto Our Feet and A Light Unto Our Pathway"

The first day of the Eastern Carolina Association was held with the church at Smithwick's Creek in Martin County, North Carolina, Friday before the fourth Sunday in October, 1949.

Elder J. B. Lee opened services with song and prayer. Elder J. Harvey Daily preached first. Text: 73rd Psalm, 20th verse.

Adjourned one hour for lunch.

AFTERNOON

Elder C. W. Miller preached. Text: 56th Psalm. Adjourned with prayer to meet at Rose Bay Church in Hyde County Saturday morning.

PROCEEDINGS

The Eleventh Annual session of the Primitive Baptist Association of Eastern North Carolina was held with the Rose Bay Primitive Baptist Church in Hyde County, North Carolina, October 22nd and 23rd, 1949.

Worship began at eleven o'clock Saturday.

Elder Bernie O. Leonard opened the services with song and prayer. The introductory sermon was preached by Elder C. W. Miller. Text: 1st Peter, 1st chapter and first five verses. Followed by Elder Albert F. Sudduth, Text: 7th chapter of Genesis, 1st six verses.

Adjourned one hour for lunch.

SATURDAY AFTERNOON

Assembling back in the church after a song service conference was opened with prayer by Elder Albert F. Sudduth.

1st on motion: Elder P. E. Getsinger was chosen Moderator and Asa J. Hardison, Clerk, and Sister Nettie R. Pearce, Assistant Clerk.

2nd on motion: Visiting brethren and sisters were invited to seats with us and the following were recognized and seated: Ketocton Association, Elder C. W. Miller, Brother and Sister Marshall J. Payne and family, Doris and Wayne, Sister Elizabeth Biggs and daughter, Sister Mary B. Alderton, Sister Mamie Alderton, Sister Violet M. Hiett, Sister Tempie S. Nink from Virginia; Upper Mayo Association, Elder Carl T. Mabe, Lawsonville, N. C.; Ebenezer Association, Elder Albert F. Sudduth, Elder and Sister J. Harvey Daily and Sister James Pearson of Virginia; Flint River Association, not represented; Elder Bernie O. Leonard, Saint's Delight Church, Bro. W. C. Johnson, Saint's Delight Church, Winston-Salem, N. C.; Bro. Amos D. Benson, Wilmington Church, Del., Bro. and Sister Geo. G. Fouraker, Wilmington Church, Wilmington, Del., Bro. T. R. Benson, Winton, Md.; Cow Marsh Church, Bro. and Sister Alonza F. Hands, Middletown, Del., Cow Marsh Church, Elder and Sister C. E. Benson, Justus Church, Clarks' Summitt, RFD 1, Pa., Sister Jane Lynch, Justus Church, Olyphant, Pa., Sister Paul E. Crossan, Bethlehem, Pa., Bro. William Lewis, Box 483, Wake Forest, N. C.

3rd on motion: Appointed messengers to Association with whom we correspond, Upper Mayo Association, Elder S. B. Denny, Ketocton Association, Elder J. B. Lee, Flint River Association, represented by minutes.

4th on motion: Called for letters and messengers from the Churches of the Association. Fremont Church, Sister Iona Peacock and Sister Nettie R. Pearce; Great Swamp Church, Elder S. B. Denny, Sisters H. L. Williams, Hattie Cozart and Lee West; Juniper Church, Elder J. B. Lee; Rose

Bay Church, Bro. J. M. Jenette, Bro. Wm. D. Daniel and Sisters Malissa Carawan and Geo. Hodges; Smithwick's Creek Church, Bro. Lewis H. Roberson, Bro. Walter A. Manning, Bro. Jno. A. Revels and Bro. Noah S. Roberson, alternate; Wilson Church, Sisters A. G. Wells, Trecy High and Sister Susan Reynolds.

5th on motion: The next session of the Association to be held with the Wilson Primitive Baptist Church in Wilson the 20th, 21st and 22nd of October, 1950.

6th on motion: The fifth Sunday meetings the coming year. No meeting in January. April, Rose Bay Church, Hyde County; July, Fremont Church, Wayne County; October, Smithwick's Creek Church, Martin County; December, Juniper Church, Johnson County.

7th on motion: Appointed a committee for the arrangements of preaching, Elder J. B. Lee, Bro. Wm. D. Daniels and Bro. W. A. Manning.

8th on motion: Appointed a finance committee, Bro. J. M. Jenette, Bro. Noah S. Roberson and Bro. Wm. D. Daniels.

9th on motion: To meet Sunday morning at 10 o'clock.

10th on motion: The clerk was instructed to transcribe the minutes of the Association together with the Constitution, Articles of Faith and Rules of Decorum and have printed five hundred copies for distribution.

11th on motion: Conference adjourned with prayer by Elder P. E. Getsinger. Elder Bernie O. Leonard and Elder Carl T. Mabe were invited to the stand. Elder Leonard preached first, Text: 2nd chapter, Song of Solomon, 14th verse; followed by Elder Mabe, no special text. Services then closed with prayer.

SATURDAY NIGHT

Services were held at the Church. Elder J. Harvey Daily preached first, Text: Mathews 15-25. Elder S. B. Denny preached. Services then closed with prayer.

SUNDAY MORNING

Services were opened with song and prayer by Elder C. W. Miller. Elder C. E. Benson preached first, Text: Romans 8-31. Elder Albert F. Sudduth, Text: 1st John, 11-35, Jesus Wept.

Benediction by Elder J. Harvey Daily.

Ordained Ministers of the Association and Their Addresses

J. B. Lee, Rt. 3, Four Oaks, N. C.
Elder S. B. Denny, Wilson, N. C.
Elder P. E. Getsinger, Rt. 1, Jamesville, N. C.

REPORT ON FINANCES

Received from the churches:		
Fremont	$10.00	
Great Swamp	5.00	
Juniper	20.00	
Rose Bay	10.00	
Smithwick's Creek	25.00	
Wilson	15.00	
From all the churches		$ 85.00
Received from friends		145.92
From last year		00.00
Total		$230.92

Disbursements

Gave visiting ministers	$145.00
Gave home ministers	15.00
For printing minutes	50.00
For postage	1.00
Expenses for food at Association	19.92
Total	$230.92

ELDER P. E. GETSINGER, Moderator, Jamesville, N. C.
ASA J. HARDISON, Clerk, Jamesville, N. C.
SISTER NETTIE R. PEARCE, Assistant Clerk, Fremont, N. C.

TIME OF MEETINGS

The churches, pastors and time of meeting are as follows:

Fremont, Fremont, N. C., Elder S. B. Denny. Third Sunday each month and Saturday. Services quarterly, March—June—Sept.—Dec. Yearly meeting in September.

Great Swamp, Greenville, N. C., Elder S. B. Denny. Time of meeting changed fom the fourth Sunday to the first Sunday of each month and hold Saturday services quarterly: March, June, September and December. Yearly meeting in September.

Juniper, near Four Oaks, N. C., Elder J. B. Lee. First Sunday and Saturday before of each month. Yearly meeting in September.

Smithwick's Creek, near Williamston, N. C., Elder P. E. Getsinger. Fourth Sunday and Saturday before of each month. Yearly meeting in August.

Wilson, Wilson, N. C., Elder S. B. Denny. Second Sunday and Saturday before and every Fourth Sunday at 11 a. m.

Rose Bay, near Swanquarter, N. C., Elder P. E. Getsinger. Second Sunday and Saturday before of each month. Yearly meeting in September.

New Hickory Grove (an Arm of Juniper), Elder J. B. Lee. Second Sunday of each month

It is the desire of this body to express its sincere thanks to our merciful Heavenly Father for favoring us with His spiritual blessings and good weather through this meeting, and to express our sincere appreciation of the cooperation of the people of the Rose Bay community during the sitting of this session of our Association and may the household of faith abound in love and sweet fellowship.

ELDER P. E. GETSINGER, Moderator, Jamesville, N. C.
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CONSTITUTION

We, the subscribing Primitive Baptist Churches of Eastern North Carolina, who have been regularly baptised on a profession of our faith in Jesus Christ, and who have become convinced of the necessity of a frequent combination of Churches; and in order to discharge the duty of watching over each other as Christ has commanded; do hereby propose to observe and keep the order and rules of our Association according to the following plan and form of government.

Section 1. Our Association, when it has convened shall be governed by regular and proper Rules of Decorum, and every member Church shall subscribe without exception to the Constitution and to the Primitive Baptist Articles of Faith. 1st Cor. 14-40; Rom. 1-16-17.

Section 2. The members thus chosen and convened shall be known as the Primitive Baptist Association, providing for themselves a Moderator and Clerk, who shall serve them during the session: using the pastor of the church where said Association assembles, if he is present, and a member of this Association, if not present, the power to appoint a Moderator shall be in the delegates of the church entertaining the Association.

Section 3. Each and every Church in our Association shall be entitled to representation, but no Church shall have a right to more than three messengers to the Association until she shall exceed one hundred members, and then she shall have a right to an additional messenger for every fifty after the first hundred. Rom. 12-10.

Section 4. These messengers shall be entitled to seats in our Association after producing letters certifying their qualified appointment. Nahum 2-1.

Section 5. The members of our Association thus convened shall have no power to lord it over God's heritage, nor shall they have any clerical power over the Churches, nor shall they infringe upon any of the internal rights of any Church in the Association; for these rules are intended solely for preserving order in the House of God and for governing the members of this Association while assembled in the Conference. 1st. Peter 5-3:5.

Section 6. The Conference shall be composed of the members of our Association, together with any members of sister Primitive Baptist Churches, Association, and Unions that are present in fellowship and have liberty to seats with us. Hassell's History, page 696.

Section 7. A new Church desiring to be admitted to our Association may do so by making application with letter and messengers; and if she be found upon examination to have been constituted by an orthodox Presbytery and to merit the fellowship of orderly sister Churches, she shall be received into the Association, which shall be made manifest by the Moderator extending to her messengers the right hand of fellowship. 1st John 1-3.

Section 8. Likewise, it shall be a privilege of our Association to admit as assistants any orderly Primitive Baptist minister who may be present. 1st Tim. 6-1:2.

Section 9. The members of our Association, after having been properly delegated and convened, shall compose and be denominated. The Primitive Baptist Association of Eastern North Carolina.

Section 10. The names of the several members of our Association shall be enrolled by the Clerk and shall be called over distinctly as often as may be required, a significant mark being placed by the names of all those absent. Hassell's History, page 696-701.

Section 11. A faithful record of all transactions of our Association shall be kept by the Clerk, who shall be compensated for his services, and before the Meeting adjourns, this record shall be read distinctly and corrected, if need be, and shall be signed by the Moderator and the Clerk. Hassell's History, page 697.

Section 12. Our Association shall endeavor to furnish the Churches with minutes of the Annual Conference meetings, which the Lord willing, will be held 4th Sunday and Saturday before in October of each year.

Section 13. It shall be the duty of each Church in our Association to contribute once a year voluntarily such sums as she shall think proper for defraying the expenses of the Associations and these sums shall be brought by the hands of the respective messengers and deposited into the hands of the Clerk of the Association who shall be held accountable for all moneys received by him and shall disburse the same according to the direction of Association. Col. 4-1.

Section 14. A door shall be opened, when thought necessary, for the admission of new members into fellowship, subject to the approval of their home Church, but none shall be admitted except by the unanimous consent, and who shall first relate verbally his experience, or give an account of the work of God on his soul; and, secondly, if the Church requires it, shall state his faith and principles; and, thirdly, the Church shall make diligent inquiry respecting his moral conduct, and when full satisfaction has been obtained, the Moderator, Pastor, or Deacons shall manifest the same by giving him the right hand of fellowship, thereby receiving him in regular form. Hassell's History, page 696.

Section 15. When requested to do so in regular Conference, our Association shall give any Church or Churches the best possible advice in matters of difficulty, provided that the question is not of a disciplinary character requiring local adjustment and has been debated already in the Church sending it. Hebrews 12-14:15.

Section 16. Our Association shall inquire into the cause why any member Church has failed at any time to keep the communion with her sister Churches or to represent herself in the Association, and shall make every endeavor to remove the difficulty and to reconcile them together again. Hebrews 13-7; Jam. 5-16; 2nd Cor. 5-18.

Section 17. Our Association shall withdraw, only after full Gospel steps toward agreement have been taken, from any Church or Churches which have violated the rules of the Association, deviated from the sound orthodox principles of religion, or become immoral in practice. Acts

Section 18. The Constitution, Articles of Faith, and Rules of Decorum shall be amended whenever a majority of our Association may deem it necessary. Hassell's History, page 697.

Section 19. Our Association shall adjourn at any time to meet at future time or place which may be most convenient to the various Churches represented.

ARTICLES OF FAITH

Preamble. For as much as God hath been graciously pleased to make known unto us His revealed will, His word of truth, the great privilege of the blessed Gospel of our Lord and Saviour Jesus Christ, and hath made us experience His love and favor in that He hath called us from our state of nature in which state we were enemies to God by wicked works, and hath revealed to us through Christ the hope of glory; Therefore, for the better carrying out of our mutual comfort, the advancement of the great privilege of true religion, to the glory of God, and the praise of His glorious grace; we whose names are hereunto subscribed do make and publish the following profession of our faith:

Article 1. We believe in the Being of God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy, and truth and that this God has revealed Himself in His Word under the characters of Father, Son, and Holy Ghost. Matthew 28-19; St. John 1-1.

Article 2. We believe that Almighty God has made known His mind and will to the church of men by his Divine Spirit, which we believe to be of divine authority, and containing all things necessary to be known for the salvation of men and women: the same is comprehended or contained in the books of the Old and New Testament. St. John 5-39; 2 Timothy 3-16:17.

Article 3. We believe that God, before the foundation of the world, for a purepose of His own glory, did elect a certain number of men and angels to eternal life; and that this election is particular, eternal, and unconditional on the creature's part. St. John 15-16. Rom. 9-11; 1st Peter 1-2; St. John 10-27:28:29.

Article 4. We believe that when God made man at first he was pure, upright, created in the image of his Maker; but liable to fall; that he stood as a federal head or representative of all his natural offspring.

Article 5. We believe that it is utterly out of power of men as fallen creatures to keep the law of God perfectly, repent of their sins truly, or believe in Christ, except they be drawn in faith by the Holy Spirit. John 6-44; Ephesians 2-8:9:10.

Article 6. We believe that in God's own appointed time and way, by the effectual working of His Holy Spirit, and the imputed righteousness of Jesus Christ, the elect shall be: Called, converted, justified, pardoned, sanctified and born again; and that it is impossible they can utterly refuse the call, but shall be made willing by divine grace to receive the overtures of mercy and shall persevere in holiness and never fall finally away. Rom. 6-14: 23-24. Rom. 5-11.

Article 7. We believe in the resurrection of the dead, both of the just and the unjust, and a general judgment. 1st Cor. 15 chapter.

Article 8. We believe that the punishment of the wicked is everlasting, and that the joys of the righteous are eternal. Matt. 26-46.

Article 9. We believe it to be a duty incumbent on all God's people to walk religiously in good works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love. James 2-18.

Article 10. We believe that Baptism and the Lord's Supper are Gospel ordinances belonging to the converted or true believers; that persons who were sprinkled or dipped while in unbelief were not regularly baptised according to God's word; ;and that such ought to be baptised by immersion after they are savingly converted into the faith of Christ. 1st John 13; Mark 1-9.

Article 11. We believe that the washing of feet in connection with the Sacrament of the Lord's Supper is an example of Jesus Christ, but that its observance is rather a matter of preference than a Gospel requirement on the part of the individual person or church. John 13-4:5.

Article 12. We believe that no Minister has a right to the administration of the Holy Ordinances, only such as are regularly called and come under the imposition of hands by the Presbytery.

Article 13. We believe that we are required by the Gospel to praise God vocally with the singing of psalms and hymns. Heb. 13-15.

Article 14. We believe that the visible Church of Christ is a congregation of faithful servants who have found fellowship with each other and have agreed to observe a Christian discipline agreeable to the rules of the Gospel; and that it is a duty incumbent on every heaven-born soul to be baptised on a public profession of his experience and to become a regular member of this visible Church. Acts 22-16.

Article 15. We believe that every Church is independent in matters of internal discipline; and that Associations, Councils and Conferences of several Ministers or Churches are not to impose on the respective Churches the keeping, holding, or maintaining of any principle or practice contrary to their individual judgment, but only to set and act as an advisory council. 1st Cor. 11-3; Col. 1-16-17.

Article 16. Lastly, we believe that, for the mutual comfort, union, and satisfaction of the various Churches of the Primitive Baptist faith and order, we ought to meet in an association way, wherein each Church shall represent her case by her delegates and attend as often as is necessary to advise with the sister Churches in conference; and the decision of matters in such a Correspondence not be imposed, or in any wise binding on any Church without her consent. Act 15-25; Heb. 10-24:25.

RULES OF DECORUM

Rule 1. Our Associational Meetings and Conferences shall be opened and closed with prayer by the Moderator or any person upon whom he may call.

Rule 2. No member desiring to speak shall do so without rising from his seat and addressing the one chosen to preside under the appellation of Brother Moderator; nor shall a member of our Association address another by any term other than that of Brother.

Rule 3. No person shall rise and speak more than three times on one subject without obtaining leave of Conference.

Rule 4. He shall adhere strictly to the subject and in no wise reflect upon the preceding speaker by making remarks on his slips, failings or imperfections; but shall fairly state the case and matter as nearly as he can, so as to convey his light or ideas.

Rule 5. Only the Moderator shall prohibit a member from expressing himself; or shall interrupt him before he is done with speaking; but this shall be a disorder unless the member has broken the Rules of Decorum.

Rule 6. If he please, the Moderator shall be entitled to the same privilege of speech as other members, provided that the chair be filled, and he shall be the last person to speak on the matter under discussion before he puts it to a vote.

Rule 7. As it shames religion, wounds the cause of Christ, and grieves true Christians, no member of our Association shall have the liberty to be whispering or laughing in time of public speech; and this disorder shall be magnified if he speak or act in wrath or anger, or in a threatening or degrading manner.

Rule 8. No person shall abruptly break off or absent himself or herself from conference without permission from the Moderator, and it shall be a disorder for any member to refuse to attend the conference.

Rule 9. Every question presented shall be read three times, and may be withdrawn at any time by him who made it; but, before it is received, the Moderator shall take a vote, and accordingly as there is a majority for or against debating it, it shall be answered or not, provided that no intricate question be imposed or asked and that those first be considered which effect the Correspondence of the Churches.

Rule 10. Unless withdrawn by the member who made it, every motion made and seconded shall be exposed to the vote of the Conference.

Rule 11. The woman has not a right by laws of Christ to usurp authority over the man, and therefore shall not speak in the Church, except in cases of conscience, or in such particular circumstances that the nature of the thing may require it.

Rule 12. No complaint shall be brought into Conference against transgressing brethren respecting crimes of a private nature, until the aggrieved party has complied with the directions given by our Lord in Matthew XVIII, 15-17.

Rule 13. Any member being grieved at anything done in Conference holding his or her peace and not letting the same be known until Conference rises, and afterwards speaking of the matter, shall be considered in disorder, for it manifestly tends toward confusion.

Rule 14. If the minority shall be grieved at any time at the determination of the majority, they shall make the same known immediately to the Church; and, if satisfaction cannot be obtained, it may be necessary in such case to call upon the sister Churches for help; but the minority shall give up to the majority in all cases except in the receiving of members into fellowship or to office.

Rule 15. Any member willfully and knowingly breaking any of these rules shall be reproved immediately by the Moderator on behalf of the Conference.

Rule 16. If the Moderator neglects to reprove plainly and properly any member transgressing these rules, or behave in any unseemly or irreverent manner in time of Conference, he shall be considered in discord and liable to correction at the hands of the Correspondence.

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